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PUT HATS ON KOL NIDRE SCENE

Warner Brothers Refilm 'Jazz Singer'

By BEN GALLOP

National Jewish Post Correspondent

NEW YORK—The Rabbinical Council of America RCA announced this week that Warner Brothers studio had agreed to a request for a revision of a scene in a forthcoming re-make of "The Jazz Singer" which portrayed a Kol Nidre service with bare-headed worshippers.

Rabbi Theodore L. Adams, Jersey City, president of the RCA, which represents essentially the American Orthodox rabbinate, said the studio decision had been communicated in a long-dis-



ADAMS

tance call to the RCA offices here from Hollywood.

The request for revision of the scene, which RCA termed "a gratuitous insult to the greater majority of American Jews," was coupled with a warning that if the film appeared with the scene unchanged, the 450 members of the RCA were prepared to ask their congregations at forthcoming High Holy Day services to boycott it.

OFFERS FACILITIES

Rabbi Adams said he had acknowledged the decision with an offer to put the facilities of the RCA at the disposal of Warner Brothers for counsel on Jewish religious aspects of any future films.

An RCA spokesman stressed that the RCA was not setting itself up as a censorship agency, but that the rabbinical group felt qualified to deal with such issues on behalf of American religious Jewry.

"We're not looking for any role as a kind of Jewish Legion of Decency," the spokesman said. The spokesman was asked whether the RCA had cleared the action with the Synagogue Council of America (SCA) of which the RCA is a constituent. The SCA, representing all three wings of Judaism, normally handles contacts with the film industry on religious problems.

SCA HEAD INFORMED

The spokesman replied that Rabbi Simon G. Kramer, president of the SCA and a member of the RCA, had been informed of the action and that the telegram of protest to Harry Warner, head of the studio, had been read to the SCA president before it was sent.

The RCA swung into action after hearing a report from Rabbi Israel E. Friedman, Brooklyn, a member of the RCA executive committee and director of organization of the Mizrahi (religious Zionist) Organization of America, who during a recent trip to the west coast, made a chance visit to the (Reform) Sinai Temple in Los Angeles where the offending scene was being filmed.

Rabbi Friedman made representations to officials of the studio pointing out that the film, in which the late Al Jolson first starred, represented a tale of conflict between a cantor's son and his Orthodox father, and that the bareheaded Kol Nidre scene was not only potentially offensive to the religious sensibilities

of many American Jews, but also factually inaccurate.

Told that the Warner Brothers had decided to make the scene a Reform service, Rabbi Friedman protested further but received no satisfaction. (NJP, August 23, 1952)

On his return to New York, Rabbi Friedman placed the matter before the RCA executive committee, which decided to fight the Warner Brothers stand.

The portrayal, Rabbi Adams declared in his telegram, "constitutes a gratuitous religious insult to the greater majority of American Jews as well as misrepresentation of the holiest service in Jewish liturgy."

"In consideration of your own basic feelings and traditional religious background, we ask you to re-shoot this scene so that it conforms with Jewish tradition, thus avoiding the necessity of inviting our membership to advise their worshippers during the forthcoming High Holy Days that 'The Jazz Singer' constitutes a painful misrepresentation of Jewish tradition."

Promises on Religious Children Not Kept

MOROCCO JEWS SAY ISRAEL EMISSARIES MISLEAD THEM

LONDON—Two leaders of the Jewish community of French Morocco charged last week that emissaries from Israel, to induce emigration from Morocco, made false promises about the placement of religious children on their arrival in Israel, and warned that if the situation is not remedied the leaders of the community would bar future emigration.

In an interview with The Jewish Chronicle, Rabbi B. Toledano, Chief Rabbi of Meknes, and I. Elmaleh, a leader of the Casablanca Jewish community and of the religious and secular school there, declared that the emissaries from Israel promised that immigrant children, 80 percent of whom are from religious homes, would be placed in strictly religious homes in Israel, but that these promises have not been kept.

The two leaders, who were in London to seek assistance for the establishment of religious schools in Morocco, warned that the leaders of Moroccan Jewry would stop future migration to Israel if the children were not placed in "true Tora surroundings."

Rabbi Toledano and Mr. Elmaleh told The Chronicle there were not nearly enough religious schools for the 45,000 Jewish children in French Morocco, and that heretofore the leaders of the community had seen emigration to Israel as a means of saving the young people for Judaism.

The two leaders, who had also visited France to seek help, and who plan to visit Israel after their stay here, told of the dire poverty of the Jewish community in Morocco and of the hardships the children were suffering.

BIG MAPS DRIVE FOR MILLION NEW BUYERS

ATLANTIC CITY—A goal of an additional million bond purchasers was set by the second national economic conference for Israel, as more than 1,100 delegates heard David Ben-Gurion, Israel Prime Minister, deliver the most optimistic message on the economic situation in the new nation in many months.

In a film-talk that visibly moved his hearers, Ben Gurion disclosed that Israel was "well on its way to the goal of living on its own resources" and that Israel was expected to reach a balance in its exports and imports within six to ten years.

MESSAGE CONFIRMED

This optimistic message, coming after several years of severe financial straits, was confirmed by the members of the Israel Bond Planning Commission.



EBAN



BURG

The Crucial Factor

Keinan, Ben Yair Freed In Pinkas Bombing

TEL AVIV—Amos Keinan and Shaltiel Ben Yair were acquitted last week of charges they bombed the apartment of the late David Z. Pinkas, then Israel Minister of Transportation and Communication.

Ben Yair, however, was found guilty of possessing explosives and was given a token sentence, at the suggestion of the prosecution, of one day in prison. Both the accused were immediately released, however, as they had been in detention, except for eight days, since their arrest last summer.

consisting of twenty-five U. S. business leaders, who returned from a survey of economic conditions in Israel in time to report to the conference.

Ben Gurion pointed out that since 1948 the cultivated farm areas of Israel increased four and one-half times and added that "we shall be able within a reasonable number of years to be practically self-sufficient in food requirements." He emphasized that many new factories have been established during the past four and one-half years and that newly discovered natural resources in the Negev were already being exploited. He emphasized, however, that the "Israel Bond Drive is an indispensable factor in helping our people to maintain financial stability and to achieve the transformation of our resources into assets."

EBAN SPEAKS

Abba S. Eban, Israel's Ambassador to the United States, in a major address, stressed that the sale of Israel's bonds "is an act not only of financial aid but of international conciliation" since "it assures the indispensable basis of strength for the establishment of Israel's relations with its region and its continent."

Referring to the urgency of the success of the Israel bond drive, Eban asked: "When will it be understood that the purchase of Israel bonds is the most essential political act that a Jew had been able to perform since the destruction of the Temple?" He answered the query by declaring that this "is an act of which the stake and consequence is nothing less than the survival of our lives, the freedom of our home, and the identity of our nation."

CRUCIAL FACTOR

In a report on Israel's program to attain economic stability, Israel's Minister of Health, Dr. Joseph Burg, pointed to the heavy burdens being carried by the people in Israel, cautioning that "all our sacrifices, however, cannot give us investment dollars we need to build up our economy and, therefore, the Israeli bond issue represents the crucial factor in determining our economic future."

At the same time the Minister of Health reassured the gathering that "every investment dollar will be put to work to strengthen the economic founda-

tions of our country, to narrow the gap between our exports and imports and to save and earn the foreign currency to repay with interest every penny that we borrow."

"SOUND INVESTMENT"

One of the highlights of the conference was an address by Herbert E. Gaston, chairman of the Export-Import Bank. Gaston noted that the Bank, which has granted loans to Israel in the sum of \$135,000, considered its investment in Israel "as a sound and good investment" and that it expected "to see the credit to Israel maintained."

Declaring that once the Arabs realize that it is to their interest to live in peace with Israel their resentment against the United States for aiding Israel will disappear, Mr. Gaston paid tribute to the Jewish state, calling it "a brilliant pilot project in modern economic and cultural development that will continue to stand as a pattern for emulation by other people."

400,000 PURCHASERS

Julian B. Venezky, chairman of the executive committee of the bond drive, declared that more than 400,000 persons, including a considerable number of non-Jews, had purchased bonds since the inception of the drive on May 1, 1951.

Compared to the first annual economic conference for Israel last fall in Washington, D. C., this conference not only boasted twice the attendance, and a much greater enthusiasm, but had behind it a swelling total of \$140,000,000 in commitments for bond purchases, and the turning over to Israel for building its economic foundations of \$104,000,000 in cash.

Of this amount, approximately \$85,000,000 had been paid in by bond purchasers, and the remainder was proceeds of a process by which the banks loaned the American Financial and Development Corporation for Israel 20 per cent on each commitment to buy. This latter was affected in order to enable the AFDCI to speed to Israel every possible dollar as quickly as possible.

Other leading figures who participated in the sessions included the Hon. James G. McDonald, former U. S. Ambassador to Israel; Robert R. Nathan; Harold J. Goldenberg, Director of the Israel Investment Centre; Rabbi Irving Miller, president of the ZOA; Samuel Rothberg; Alex Lowenthal; and Benjamin Abrams.

Benjamin Cohen, Ernest Gross and Isadore Lubin are three of the ten persons named to represent the U.S. at the forthcoming General Assembly of the United Nations, in N. Y.

A Braille prayer book, part of which is in Hebrew and part in German, has been published in Switzerland.

Luce Sheds Light On Israel Situation

WASHINGTON (WNS)—Time Magazine last week conceded that there were reasons other than just the "Jewish vote" which prompted U. S. support of Israel. The Luce magazine did not spell out just what the other reasons were, but stated that "thought of the Jewish vote in

November is an added reason for the administration's attitude (toward Israel)."

The weekly charged that U. S. foreign policy "has already antagonized the whole Arab world by giving aid to Israel, but the State Department still seems to be determined to do nothing that would offend Israel." Calling General Mohammed Naguib, Egypt's dictator, "a good man,"

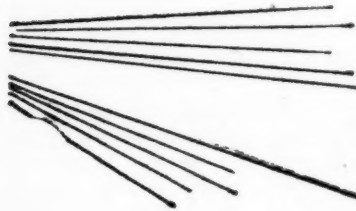
Knaanim Suit Against Hatzofe Dismissed

TEL AVIV—The Knaanim (Young Hebrews) is not a registered body and, therefore, cannot as a group file a claim in court, a magistrate ruled last week in the libel suit brought by the atavistic group against Hatzofe, Mizrahi newspaper.

The group, which sees itself in a Canaanite "soil brotherhood" with the Arabs of the surrounding area, regards Zionists and non-native Israelis as interlopers, and seeks the return of the Jewish religion to ancient Semitic paganism, charged the paper with libel when it implicated the

group in the bombing of the home of the late David Z. Pincas, then Israel Minister of Transportation and Communication, and when it alleged that the group held special gatherings to engage in pagan sexual orgies. In dismissing the libel suit, the magistrate ruled that members of the group could sue as private individuals.

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בספר חיים ברכה ושלום ופרנסה טובה נזכר ונכתב

MAY ISRAEL BE INSCRIBED FOR PEACE AND PROSPERITY

May she grow in strength and glory

May she achieve full stability and security

Americans have a powerful instrument through which they are helping to bring reality to Israel's plans for unprecedented economic development during the Year 5713. By their investments in the \$500,000,000 State of Israel Bond Issue, they are giving Israel the means to build her industry and create a strong nation able to provide for all its citizens.

New products are coming out of Israel's factories: Kaiser-Frazer automobiles, Philco refrigerators, radios, and a host of other commodities never before produced anywhere in the Middle East. The famous harbor of Haifa is being expanded to more than triple its present capacity. Swamplands are being reclaimed for homes and factories to house and employ tens of thousands of Israel's new citizens.

Israel has already made historic strides as a result of the Israel Bond Issue. These achievements are but an indication

of the growth yet to come. With American aid in the form of Israel Bond purchases, the entire face of the country will be changed. A modern, dynamic nation will develop in the ancient land of Israel.

At this New Year season, help speed Israel on the pathway to full economic independence. Make your New Year's wish for Israel more than words of greeting — buy a State of Israel Bond today.

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STATE OF ISRAEL BONDS

STATE OF ISRAEL \$500,000,000 INDEPENDENCE BOND ISSUE

The issue is intended to promote the economic development of the State of Israel. Its proceeds are used for the purchase of machinery, raw materials, equipment and other items designed to increase the country's productive facilities. The allocations from the total issue and allocated expenditures in the fiscal year 1951-52 are (in millions of dollars):

Industry and power	\$205	\$34.2
Agriculture	139	28.1

Transportation and communication	\$8	\$6.6
Trade and services	\$5	4.9
Housing loans	\$0	9.8
Reserve & rotation assets	\$0	3.4
	\$509	\$84.0

The Government's economic development program involves a total expenditure of \$1,500,000,000, of which \$500,000,000 is to be provided by Israel and other countries, and the balance is to be obtained in the United States. The \$500,000,000 State of Israel Bond Issue is the largest single source of funds for this program.

The rapid, large scale immigration required an import surplus to meet the in-

vestment needs of the economy. For 1949 receipts on current account (expressed in Israel pounds, IL, then fixed at \$2.80 to the pound) were IL 20,600,000 and payments, IL 94,100,000. For 1950 the respective figures were IL 21,300,000 and 114,900,000, and, for 1951, IL 24,600,000 and 136,800,000. Economic steps designed to combat inflation and encourage productivity of labor included the establishment in February, 1952 of additional rates of exchange of \$1.40 and \$1.00 to the pound to attract foreign investment and to promote export, restriction of bank credit and other measures.

As of December 31, 1951, funded debt was IL 195.9 (exclusive of Treasury Bills, omitted because of their relation to the pri-

mary Special Defense Budget). Israel has never at any time defaulted on the principal or interest on any debt.

Government budgets (exclusive of the Special Defense Budget and receipts from related internal loans) have been as follows, in millions of IL:

	Receipts	Expend.
May 15, '48 - Mar. 31, '49	28.9	27.5
Apr. 1, '49 - Mar. 31, '50	92.9	93.8
Apr. 1, '50 - Mar. 31, '51	148.0	148.1
Apr. 1, '51 - Dec. 31, '51	129.1	135.3

American Financial and Development Corporation for Israel, 120 Broadway, New York, New York, is the underwriter for the issue. Commissions or discounts are 6%. The

State also bears certain other expenses in connection with the flotation.

Two types of Bonds are offered at par as follows:

(a) Interest Bearing Bonds Denominated at Fifteen Year 3 1/2% Dollar Coupon Bonds Interest payable May 1 and Nov. 1	Denominations: \$300 - \$1,000 - \$2,500 - \$5,000 - \$10,000 - \$100,000
(b) Capital Appreciation Bonds Denominated at Twelve Year Dollar Savings Bonds Maturity Value: 150% of issue amount	Denominations: \$50 - \$100 - \$250 - \$500 - \$1,000 - \$2,500 - \$5,000 - \$10,000

This is not a prospectus or an offer to sell or a solicitation of offers to buy these securities. The offering is made only by the Prospectus.

CRISIS EXPECTED SOON

Aguda May Leave Israel Cabinet Over Education, Women Draft

LONDON—The year 5713 may open in Israel with a political crisis which will lead to the dissolution of the present government, and an early general election—or at least the formation of a new coalition which will not include the ultra-Orthodox Agudat Israel, according to a report in The Jewish Chronicle.

Rabbi Shlomo Lorenz, Aguda Member of Knesset, on his arrival here last week on a mission for his party told The Chronicle in an interview that the Aguda and its labor affiliate, Poale Agudat Israel, are determined to leave the government if their demands in regard to education and the conscription of women are not met. Aguda currently is represented in the Israel Cabinet by Rabbi Isaac Meyer Levin, Minister of Social Welfare.

CATEGORICALLY OPPOSED

Rabbi Lorenz, who participated in the recent talks between Aguda leaders and Prime Minister Ben Gurion, disclosed that the latter was categorically opposed to the Aguda position against drafting women and eliminating the "trend" school system, but that he had asked to defer his final reply till after Rosh Hashana. The negotiations with the Prime Minister did not result in a compromise, the 34-year-old Aguda leader revealed, and should Ben Gurion's reply be in the negative, the new year would start with a political crisis. According to the agreement by

which the present coalition was formed last year, Rabbi Lorenz continued, the four education trends—Labor, General Zionist, Mizrahi, and Aguda—were to remain independent for two years. Aguda now was asking, however, that the status quo be maintained till the next general elections, scheduled to take place in summer of 1955. Ben Gurion, said Rabbi Lorenz, insisted that the agreement was for only two years and he could, therefore, promise only to preserve it strictly until September, 1953.

BACK GZ PROTEST

The education issue came to the fore early this month, when Aguda backed a General Zionist protest against the Ministry of Education's move to incorporate the Beth Hakerem Teachers' Seminary, which belonged to the General Trend, into the non-trend Hebrew University department of education. Though the Israel school year already has opened, the Seminary is still closed pending a final decision on the protest.

Aguda, continued Rabbi Lorenz, was unequivocally opposed

to any form of forced national service for women, on the grounds that their proper place is in the home. Ben Gurion would have religious women, who are exempt from military service, be subject to a draft for limited, non-military service—in hospitals, or in social welfare work.

Rabbi Lorenz showed the Chronicle reporter a halakhic ruling (P'sak Din) signed by four Israeli rabbinical elders, Rabbis Issar Zalman Meltzer, Dov Weidenfeld, Zvi Pesah Frank, and Zelig Bengis, declaring that any form of conscription of women was against the Tora, and urging Jewish women to accept imprisonment rather than let themselves be drafted.

Auerbach Lawyer Faces Embezzlement Trial

FRANKFURT, Germany—Dr. Joseph Klibansky, chief defense attorney in the trial of the late Philip Auerbach, is one of the five defendants to be tried here next month on charges of embezzlement, bribery, and violation of the currency regulations.

The charges have been brought against the five leading members of the Jewish bank of Industries and Commerce here, and of the Armknecht banking house in Hamburg.

Israel Bars 'Politics' In Issue of Visas

TEL AVIV—Instructions have been issued to all Israel Consulates abroad not to make the issue of visas dependent in any way on the recommendation of local pro-Israel fund raising organizations.

The instructions were issued in connection with reports that recently emanated from Belgium and Mexico that visa applicants had to bring letters of recommendation from the local drives attesting that the applicants had contributed adequately or that they were otherwise "satisfactory."

Nazi-Baiter Was Nazi Himself

BERLIN—Judge Kurt Brachvogel, of Halle People's Court in the Russian zone of Germany, who was feared by former Nazis for his severity, now has been sentenced to six years in prison for having concealed the fact that he had held a high position in the Nazi Party.

To Build College in Israel

NEW YORK—The Labor Zionist Organization of America will build a labor college in Jerusalem in honor of the organization's 50th anniversary next year, it was announced by Rabbi James G. Heller, president.

It's still not too late for New Year's Greeting! Lion the Printer's—made in Israel—are appropriate till the end of Succoth.



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Rumanian Zionists Reported Murdered

PARIS (WNS)—Dr. M. Benvenisti, former president of the Zionist Organization of Rumania, and Dr. C. Janchu, former vice-president of the organization, died from torture in their cells, according to reports reaching here from Bucharest.

The two Zionist leaders were

arrested a year ago on charges of "betraying" the country and conducting "nationalist Zionist activities."

The Town Council of The Hague, Netherlands, has decided to convert the former home of Baruch Spinoza into a national museum.

Industrialization of Israel Has Doomed Kibbutz Movement

(This is the first in a series of two articles describing the findings of the first American sociologist to make an on-the-spot study of Israel's famous collectives).

By BEN GALLOB

National Jewish Post Correspondent

NEW YORK—The kibbutz—that unique Jewish contribution to the history of mankind's struggle to create a more just social order—has been doomed by the evolution of the Palestinian Jewish community into modern industrialized society.

Prof. Samuel Koenig, of the department of sociology and anthropology at Brooklyn College, N.Y., the first American social scientist to make a field study of the world-famous collectives since the proclamation of Israel, thus summarized his findings.

The entire social climate in Israel has been changed by the nature of the mass immigration into Israel and by the growth of urban values. Prof. Koenig declared in assessing the impact on the kibbutz of the many factors involved in the transformation from community to nation.

SHIFT TO INDIVIDUALISM

In terms of the spirit of sacrifice and idealism which the kibbutz has symbolized and which also was the psychological foundation on which the kibbutz structure existed, the national pattern has been a steady shift toward concern with personal and individual ambitions, the sociologist declared.

Under the impact of these massive social changes, "the kibbutz, in its original form, has become part of the pre-state past," Prof. Koenig told The Post, in discussing his on-the-spot study from October, 1950, to April, 1951. The study was made on a grant from the Social Science Research Council.

The first of a series of reports Prof. Koenig is planning for various scientific periodicals appeared in the April, 1952, "Jewish Social Studies" entitled: "The Crisis in Israel's Collective Settlements."

'NATURAL REACTION'

In tracing the history of the Jewish collective from the founding of Deganiah in 1909 to the present, Prof. Koenig stressed that the experiment at first was

a reaction to natural conditions confronting the first Jewish settlers and that only later were principles laid down for the development of the new type of society.

"Much of the Jewish owned land was the property of Zionist and other organizations rather than individuals," he noted. "The young halutz (pioneer) did not seek advancement for himself but rather came to join in the upbuilding of the Jewish homeland. Hence he had no personal ambitions."

LACKED EXPERIENCE

"Foremost, however, was the fact that, lacking experience and being exposed to most difficult conditions and a hostile environment, an individual had little if any chance of surviving by himself."

"Thus, the collective, which became the most popular type of agricultural settlement, may be said to have evolved more in response to natural conditions than as a result of conscious planning."

As the development of the kibbutz progressed, a set of principles were evolved which, in combination, marked the Jewish collective as a significant new social experiment. They were:

- self-labor;
- democratic management of economic and other activities;
- common ownership of property and goods and no payment for work;
- complete equality of the sexes;
- the cultivation of social justice as a way of life;
- collective responsibility for the rearing of the children;
- simplicity, if not austerity, in living conditions.

EXPERIMENT THRIVED

The experiment thrived, and "the kibbutz member became an individual to be respected and emulated by all, a symbol of the aspirations of the new Jew in Palestine. He was held up as an example to the young, whose imagination was fired by his heroism and self-sacrifice."

"The factors which have led to the present crisis are derived from changed conditions without, as well as from new situations which have arisen within the kibbutz itself," the sociologist declared, stressing that the two sets of conditions were intertwined and "mutually independent."

Among the external factors listed by Prof. Koenig were:

- 1 Urbanization has almost destroyed the appeal of the simple rural life on which the kibbutz philosophy was based, and the proclamation of the Jewish State marked a sharp advance in

the displacement of rural values with urban values.

2 Idealism of the people for a state-incoming was replaced by a readiness to "let the state do it" and by a marked advance in the scale of national values of the goal of personal advancement.

3 The immigration of the past decade has been overwhelmingly an immigration of necessity and not of idealism, of refugees from white collar backgrounds violently opposed both to living in the collective-agricultural sector and acceptance of its ideology.

4 A profound loss of status has been suffered by the kibbutznik, who is no longer regarded as the ideal national type.

INTERNAL CHANGES

Among the internal changes were:

A Arrival of the state meant, after the first thrill, a receding of idealism and the end of the period of readiness for heroism and self-sacrifice, not only for the adults but for the youth as well. This decline in idealism has been a key reason for the swift decline in the growth of the kibbutz sector.

B The economic surpluses achieved by the kibbutzim brought a replacement of austerity by use of the surpluses for many personal luxuries. "City customs and bourgeois amenities" were both striven for in the collectives and put into practice.

C The exodus from the kibbutzim has been substantial, with members leaving steadily either for less collectivistic enterprises or else giving up the ideal entirely for city life.

D Inability to obtain new recruits has compelled the kibbutzim to use hired help, a body blow at the kibbutz ideal of self-labor and abhorrence of the "exploitation" of the labor of others.

E Kibbutz leaders have grave doubts as to whether the children are growing up with the kind of idealism on which the future of the kibbutz depends, and the older children themselves openly express doubts about staying. Kibbutz youth no longer feel guilty about leaving the collective for individual careers.

F Widespread doubts exist about the principle of communal rearing of children, and kibbutz education is under sharp criticism in the kibbutzim as inadequate to prepare the children for life in modern Israel.

G Many members feel that the basic principle of equality is being violated as the collectives become more prosperous and class lines develop between the more and the less capable.

(to be continued)

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TO PROMOTE ORGANIC COMMUNITIES Reconstructionists Will Build Chapters Throughout U.S.

New York—The 15-year-old Jewish Reconstructionist movement decided this week to transform itself from a school of thought into a national organization with local chapters throughout the U. S.

A vigorous effort to develop organic Jewish communities, one of the most controversial elements of the Reconstructionist program, is one of the objectives of the radical departure from existing Reconstructionist organizational methods, according to Rabbi Harold Weisberg, executive director.

The decision to build a nationwide membership structure was reached at the second annual Reconstructionist conference held the weekend of Sept. 5 in Stamford, Conn.



KAPLAN

STUDIED MOVE

Some 60 Reconstructionist followers from Reform and Conservative Judaism met to determine whether the ideas developed by Dr. Mordecai M. Kaplan, founder of the movement, could be more effectively implemented by moving directly into local Jewish communities.

Among those who led the workshop sessions at which the new program was hammered out were Maxwell Abbell, president of the (Conservative) United Synagogue of America; Barnett Lieberman, former president of the national men's clubs of the Conservative congregations; Rabbi Morris N. Kertzer; Rabbi Ira Eisenstein, president of the (Conservative) Rabbinical Assembly of America; Abraham Margolis of Chicago, former president of the midwest region of the (Reform) Union of American He-

brew Congregations, and Dr. Kaplan.

TALK NOT ENOUGH

"To rely on moral suasion and intellectual stimulation by word of mouth or publications alone is not enough to do the job in as organized a community as the American Jewish community," Rabbi Weisberg explained. "Therefore we are going out to convert our movement into an institutionalized force to better direct the Reconstructionist program in the Jewish community."

The Reconstructionist movement has been operating out of a Foundation in N. Y., on an annual budget of about \$50,000, with much of its influence having been developed through Reform and Conservative lay and rabbinical thinkers in their own branches of Judaism.

PLAN FUND DRIVE

The Reconstructionists plan to seek immediately to raise \$100,000 as the initial sum needed to carry out a national expansion program.

Rabbi Weisberg said many American Jews have paid lip service to the ideas projected by Reconstructionism but have not provided material support.

"We plan a fund-raising campaign to translate the unarticulated basis of support we know exists into a membership," the executive director said.

He stressed that the expansion nationally will not change a basic

tenet of Reconstructionism, explaining that "we are not going into the congregational business. We have always sought to avoid crystallizing into a fourth branch of American Judaism and we intend to remain, in that respect, what we always have been — a school of thought."

TO STUDY COMMUNITIES

One of the first projects will be setting up of pilot community studies to determine the feasibility of organizing organic communities. Another will be to promote cooperation between Reform and Conservative efforts in areas where duplication is unnecessary, in a general effort to ease existing divisiveness in American Jewish organizational life.

Establishment of a service bureau, to provide aid to centers, synagogues, schools and summer camps, also is planned.

Rabbi Weisberg stressed that the program covers a work

which the movement has always done. The basic organizational step will be formation of a National Reconstructionist Foundation, "The goal is to step up the pace of our work, to make it more effective, more widespread, better organized. We have come to the conclusion that it will take a national institutional structure to do it."

"We have chapters in Philadelphia, Chicago, Detroit and Rochester, N. Y., now," he said. Reconstructionist projects.

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Montreal, Canada, with 80,788 Jews, is second only to London, England, as the city with the largest Jewish population in the British Commonwealth.

The French Government has awarded Rabbi M. Ashkenazi, Chief Rabbi of Algiers, the Order of the Legion of Merit, for his activities during World War II.

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Israel Traffic Death Rate Top in World

JERUSALEM — Israel last year had the highest traffic death rate in the world, about ten times higher than that of the U. S., according to a report in The Jerusalem Post.

In Israel last year there were 23 cars to every 1,000 population, with traffic fatalities of 18 per 100,000. The U. S. rate was 264 cars and 22 killed; the British rate, 75 cars and nine killed.

Israel had about 40,000 motor vehicles, with about 67,000 traffic violations reported. About 18,000 of the violations were for speeding or careless driving, resulting in about 1,400

History of French Jewry

PARIS — A 30-year project, "The History of the Jews in France" by Joseph Millner, dealing with the history of French Jewry since Roman times, is to be published shortly.

Jews in Norway are celebrating the 100th anniversary of the Norwegian Jewish community.

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A MICROCOSM OF ISRAEL LIFE ABOARD THE S. S. ARTZA

By CARL ALPERT

ABOARD THE S. S. ARTZA,
IN MID-MEDITERRANEAN

MANY visitors to Israel fly all or part of the way and in a relatively few hours are deposited at Lydda Airport, in the midst of the whirl of Israel life. We are having an entirely different experience, for we left Marseilles a few days ago aboard this vessel flying the Israel flag and have found hereon a miniature of Israel today. Bottled up together as we are, there is ample opportunity for close observation of all types and for fraternization to a degree which the tourist rarely achieves in Israel itself.

Perhaps the most fascinating passengers are the olim, the immigrants from scores of lands all over Europe, Africa and the new world. They travel here in a class once called steerage and one cannot pass judgement on their poverty, their strange ways, or their babel of tongues, without reflecting on the conditions under which one's own father and millions of others came to America in the holds of ships.

HERE IS RAW MATERIAL for the writer, the sociologist, the historian or the idly curious. You have seen them in the movies as they marched up or down the gangplanks of ships like the Artza; but here one begins to recognize them as individual entities, people with whom one can converse in broken French, faltering Yiddish, pigeon English, awkward Hebrew. One never knows in what language to say "excuse me" or "good morning."

They are not just 400 passengers; they are 400 personalities, and it is a race against the time of the voyage to learn to know as many of these people as possible—all Israel bound.

THERE IS ADOLPH, the 22-year-old boy from Argentina who was a stowaway and came out of hiding 30 minutes after leaving port. The captain put him to work to earn his passage and he now scrubs decks and walls cheerfully all day long. He works harder than any regular member of the crew. He is going to Israel.

There are several dozen Egyptian Jews, mainly from Cairo and Alexandria, who have managed to make their way to France for embarkation. They are an educated, intelligent group, many of them former middle class men and women who were compelled to leave everything behind except their clothing and 100 liras.

Nahmad had been an army officer; he wants to serve Israel. Victor Samuel had been a bank clerk; could Israel use him?

There are Jews with tattooed numbers of concentration camps on their forearms, Jews with baggy trousers from the ghettos of North Africa, Jews from England and America, France and Spain, Italy and Holland.

MY FAVORITES are the 40 boys and girls, averaging about ten years of age, who came from Morocco, mostly from Casablanca. They are the Youth Aliya and all have spent some time at a Youth Aliya camp in France. They are eager, excited, willing to learn. They all have been taught Hebrew, and whoever takes an interest in them is at once enthusiastically adopted as a "haver." When carried away by their exuberance they chatter in Arabic or French.

Yaakov and Eliahu knew a little English, which they learned at an American school in Casablanca. This was supplemented by instruction from American soldiers, and they could enunciate "Get the hell out of here" clearly. Their garbled version of "Lay That Pistol Down, Babe," had pornographic possibilities and I did not pursue further their knowledge in this direction.

WE PLAYED games on the broad forward deck, and I called upon all my experience in Young phony.

THE SHIP'S movie was "Boy's Town" and those 40 Moroccans cheered Spencer Tracy and Mickey Rooney, though their knowledge of the plot could be gleaned only from pantomime.

These are the future citizens of Israel, but whether their fond dreams and childish hopes of participating in the building of the State will be fully realized is another question, for even on this ship one already finds disturbing symptoms of prejudices on the part of old-time Israelis, the earlier settlers.

BUT OF THAT, more later. Our ship is now passing the beautiful volcanic Isle of Stromboli, and the public address system is symbolically blaring the music of Beethoven's Fifth Symphony.



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Israeli 'Invents' Synthetic Meat

TEL AVIV (WNS)—A patent on a synthetic meat product was filed recently by the Israeli scientist Dr. Mordecai Rosenbaum. According to Dr. Rosenbaum, the synthetic meat is as nourishing as natural meat and wholly kosher. The inventor of the synthetic meat product, who is now looking for investors with a view to establishing a factory, told newsmen that his synthetic product will save housewives and restaurants much cash while simultaneously providing the population with a highly nourishing food.

Chicago Firm Gets Reclamation Contract

CHICAGO—The Construction Aggregates Corporation of Chicago has been awarded an IL2-200,000 contract for the second phase of the drainage project in the Huleh swamps on the Israel-Syria border. The contract was awarded by the Jewish National Fund, which holds the concession for Israel reclamation work.

The first phase, widening and deepening the Jordan River bed, was carried out by an Israeli firm, but it was felt that Israeli contractors lack adequate technical equipment to continue the job.

Daniel Auster, former Mayor of Jerusalem, was elected a vice-president of the International Association of Societies for the United Nations at the group's world assembly in Geneva this month.

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British Rabbi Says U.S. Services Lack Warmth Because of 'Strange . . . Futuristic Music'

LONDON—Impressions received on a trip to the United

States for a series of lectures gave some unique observations to Rabbi P. Selwyn Goldberg, of the Manchester Synagogue, some of which were cited in a report he gave to a London youth group.

During his tour, which included visits to a number of temples, at some of which he preached, Rabbi Goldberg observed: "Some of the services lacked warmth because of the strange, almost futuristic, music sung by the cantors and the choirs."

The rabbi was deeply pleased by the apparent enthusiasm of his congregation when he spoke before the Negro Temple in Har-

lem, New York. Their repeated "amens" and "hallelujahs" were sure signs, he said, of the approval of his listeners.

"The dress of the American rabbi is in many cases not indicative of the calling. With rather bright clothing and artistic ties, one is not immediately aware that they are of the clergy."

"Religious life in America is highly organized—in the main by the rabbis—and whilst this might tend to diminish the emotional appeal of religion, nevertheless it must be commended that the religious bodies play their full part in the American scene and debate issues of national importance which at times can influence the Senate. In America the position of rabbi is one of great honor and dignity and no greater tribute to the rabbinate can be paid than that many of the sons of rabbis are following in their fathers' footsteps."

The bodies of Haviva Reik and Raphael Weiss, who were executed by the Germans after they parachuted into German-occupied territory during the war, last week were returned from Czechoslovakia for burial in Israel.

REPORT FROM HOLLYWOOD OF SINGERS AND CANTORS AND IMPRESARIOS AND JUGGLERS

By SHIMON WINCELBERG

ONE of the short subjects on the most recent program at the Hollywood Paramount theater was a ten-minute "Tribute to Al Jolson, which had a dignified and intelligent narration by Jack Benny, some entertaining newsreel clips of Jolson's clowning, no songs, and a shot of Mr. Jolson's tomb at Hillside Memorial Park in L. A., which is decorated with a statue of Jolson on one knee, and, over the crypt itself, has a sort of canopy arrangement, the ceiling of which is filled with a painting of Moses, probably the Michelangelo version, holding the tablets of the covenant, lettered in Hebrew. Incised into the inner rim of the ceiling is: "The Sweet Singer of Israel."

The picture got a fine spontaneous hand from the audience.



WINCELBERG

THAT, Danny Thomas notwithstanding, all is not yet rosy with at least one fringe of the cantorial profession locally, is attested by Mr. John Stone, who stepped from a long and successful career as a motionpicture producer into the presidency of the Southern California Council of the Union of American Hebrew Congregations.

In a letter to the Calif. Jewish Voice, Mr. Stone adds his voice to the current local campaign against "mushroom synagogues," which, in the space of a few years, have dwindled from a dozen or so to no more than three or four in L. A. County.

Mr. Stone's letter charges that "These 'outstanding' cantors who for the most part are not good enough to occupy regular pulpits, personally pocket the profits and leave town for parts unknown. We presume it is useless to argue that these considerable amounts of money could be life-savers to local congregations who struggle bravely . . . A bargain is more important to certain people—even more important than giving children a richer and fuller religious education in regularly established schools."

WHILE AGREEING fully with Mr. Stone's point of view, I ought to point out in fairness that at least two of these cantors are darned good, that at least three of them do not "leave town for parts unknown," and that at least one of them diverts, or used to, part of his intake to the cause of Jewish education.

Anyway, Mr. Stone neatly uncuts the bargain rates offered by some of the free-enterprise synagogues by making the novel and presumably authoritative, announcement that "every synagogue will be happy to give you, and your family, tickets to their services FREE . . . without strings or obligations."

★ ★ ★

THE N. Y. Times tells of David Wayne, playing the role of a young Russian-Jewish immigrant in the film biography of impresario Sol Hurok, acquiring such an authentic Russian accent that George Jessel, always a fast man with a title, "named him the Mayor of Hillcrest, the all-Jewish golf club, from which Wayne, through an accident of birth, is denied membership."

The "accident of birth" is not otherwise identified, and I don't know how the members of the highly exclusive Hillcrest Country Club, which contributes a healthy slice of L. A.'s yearly contribution to the United Jewish Welfare Fund, will take to the implication that Russian accents are prevalent among them.

★ ★ ★

TO get the cast of Stanley Kramer's "The Juggler" (Columbia) into the proper Israeli mood, they were recently exposed to screenings of "Reborn in Action," Joseph Leytes'



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WOMEN'S VIEWPOINT

FORMER PRISONER WONDERS IF ANY GIRL WOULD MARRY HIM

By HELEN COHEN

WE feel best to omit the name of the writer of this letter, to spare him embarrassment.

DEAR MRS. COHEN:

Exactly how to start this letter is really a difficult problem, but I shall nevertheless attempt to state as best as possible the purpose of my writing to you . . .

Here's the problem: I have read of your valiant help in regards to "marriage mates." With all my heart I would like to write to one disqualification. I made one major error in life and have partially atoned for it by serving a period of time in prison. I am only 33 years old, making a decent living, etc. and yet I can't face the average girl and say I am interested in life together, etc.—because I am an ex-convict.

I am endeavoring to prove to myself and to the Jewish community that I can be a worthy citizen and proud Jew, by lecturing at synagogues, temples, etc., on helping other Jewish people who are unfortunate enough to have made the mistake of breaking the law.

Do you know of any young lady who would be willing to correspond with me knowing that, God willing, the goal would be matrimony?



HELEN COHEN

SINCERELY,

★ ★ ★
THE LADY who mothered 15,000 children never stopped regretting that she had none of her own.

In her biography by Rose Zeitlin (Dial Press) out this month, Henrietta Szold, initiator and leader of Hadassah's Youth Aliya (among her many praiseworthy projects), is quoted as having written in a letter to Jessie Sampter, co-worker and friend:

"Deep down in the bottom of my heart I have always held that I should have had children, many children . . ."

And, according to Mrs. Zeitlin, late in life she confided freely to friends, "I would exchange everything for one child of my own."

★ ★ ★
I SEE in Congress Weekly that Rufus Lears, author of "Israel, A History of the Jewish People" and, more recently, "Fullfillment: The Epic Story of Zionism," is the pen name for Israel Goldberg—or so states the book reviewer Bernard G. Richards.

Come to think of it, when you read Lears backwards, it makes sense. But what about Rufus, or is that an approximation of sefer?

★ ★ ★
OUR neighbor who is moving to a nearby city tells us that during a visit to her future hometown a new acquaintance recommended to her that she join the Orthodox synagogue because it was air-conditioned.

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YOUR NAME

● Conducted By
N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Siegel

● Dear Mr. Pearlroth:
Kindly advise the background of the name Siegel.

MRS. H. ENGELBERG
Pittsburgh.

SIEGEL, a German version of the name Segal, is a synonym of the name Levy. It consists of a contraction of the title SEGAN (Leviyim (Governor of the Levites) and was an honorary title of a member of the Tribe of Levy who performed certain administrative and liturgical services in the Temple in Jerusalem. The name is both very ancient and honorable and can be proudly traced to Moses the Lawgiver, a family background spanning more than 3,400 years.

★ ★ ★

Balsam

● Dear Mr. Pearlroth:
I am very curious about the derivation and meaning of my family name. My folks came from Austria. I questioned them but they were unable to shed any light upon the name.

MISS GENE BALSAM
Philadelphia

BALSAM is a family name derived from a trade. The trade was that of an apothecary. Balsam is a German vernacular term, referring to the glass jars filled with varicolored liquids which were always displayed in the windows of an apothecary's shop and served as its symbol. Such jars still serve the same purpose in Europe and in this country. The apothecaries' trade was a very exclusive one in Europe. It was under strict government control and severely apportioned in accordance with the population of a locality. The educational and other requirements were very high and the apothecary was a true local aristocrat.

Every calendar has 12 months. Lion the Printer's Children's Calendar has 16 (printed, of course, in Israel).



Lion the Printer of Israel
487 Broadway, New York 18, N.Y.

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

LAST week we gave you a recipe for meatless carrot tzimmi. This week, we have a recipe, and a photograph, which we've borrowed from the B. M. Manischewitz Company's "Recipes for the High Holidays." (You can get this handsome little recipe book of traditional recipes for Rosh Hashana, Yom Kippur, and Sukkot, by writing to the firm at 143 Bay Street, Jersey City, N.J.). In addition, we are reprinting from the same booklet a recipe for holishkes, which I believe you will want to clip and save. Incidentally, the Manischewitz booklet contains also brief but highly informative passages on the significance of the three holy days, as well as a listing of Jewish festival dates for the entire Hebrew calendar year.

CARROT TZIMMIS

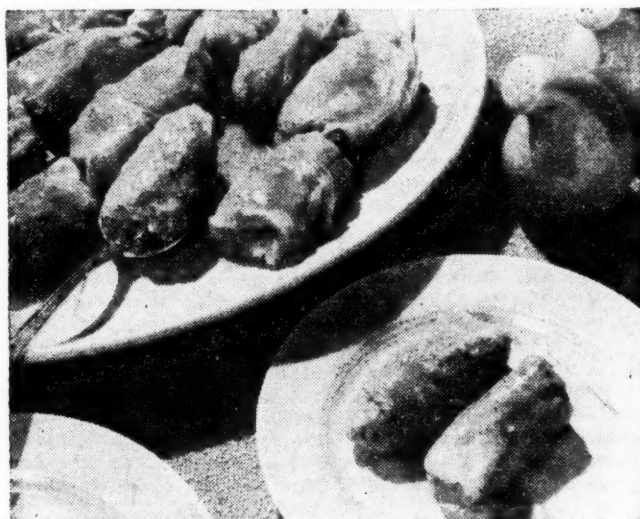


- | | |
|-------------------------|---------------------------------|
| 7 large carrots, diced | 1 large sweet potato, parboiled |
| ¾ cup tenderized prunes | ½ cup honey |
| 1 lb flanken (plate) | 2 tablespoons flour |

Cut meat into large pieces, cook carrots, prunes and meat together with just enough water to cover. Simmer about ½ hour. Use 4 tablespoons of the liquid with flour to make a gravy. Add honey and sweet potato (cut in chunks) to meat mixture. Carefully stir in gravy. Transfer tzimmi to baking dish and bake covered in slow oven (275 degrees F.) for about ½ hour. Serves 6.

HOLISHKES

Meat Wrapped in Cabbage Leaves



- | | |
|---|-------------------------|
| 1 can Manischewitz Beef in Natural Juices | 1 egg |
| ¼ cup juice from can | 18 small cabbage leaves |
| ¼ cup Manischewitz Matzo meal | 2 cups tomato juice |
| | 2 slices lemon |

Drain and grind beef. Mix with juice, matzo meal and egg. Blanch cabbage leaves by covering them with boiling water for about 5 minutes. Drain thoroughly. Place a ball of the meat mixture into center of each leaf and roll up, folding ends under as you roll. Carefully place close together in deep saucepan. Cover with tomato juice and add lemon slices. Cover saucepan and simmer slowly about ½ hour. Serve hot. Serves 6.

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THE EDITOR'S CHAIR

I DON'T know whether I'm just getting blase, or whether the sessions of the National Community Relations Advisory Council in Atlantic City, where the American Jewish Committee and the Anti-Defamation League of B'nai B'rith walked out, was dull. But in any event, what most people thought was an exciting convention, was anything but that, as far as I'm concerned.

Perhaps it was because I could close my eyes and picture myself at any of a number of national Jewish conventions in the past, where the same fundamental issues were fought out. Instead of Henry Monsky and Judge Joseph Proskauer leading the opposition, it was Phil Klutznick and Jacob Blaustein this time, but it was pretty much the same issue, and pretty much the same double talk (on both sides, not only that of the two bolting organizations).

From one standpoint, the withdrawal of the AJCommittee and the ADL was perhaps healthy. The issues are now clearly drawn, and the American Jewish community will be given an opportunity to decide. There is no evading a decision now, and since one was long overdue, the walkout may not have been altogether for the worse.

THE FOLLOWING week-end (last week-end) I was back in Atlantic City for the second annual economic conference on Israel. This no one expected to be exciting; there were no major decisions to be taken, no conflicts in personality. It was an occasion for opening the bond drive after the summer doldrums which seize Jewish life annually.

The attendance was good, although it was difficult to say how many were professionals connected with the various bond offices throughout the country and how many were lay workers. But like all Montor-run affairs, there was a professional smoothness to the arrangements, the program was well spaced, and moved like clockwork.

There were many rumors going the rounds, particularly those connected with coordination. One which I found hard to believe, but which persisted, is in connection with Sharett's visit to the United States. Montor, according to the rumor, refused to see Sharett, and did not see him. Why he would snub Israel's foreign minister, I could not fathom, which is why I dismissed the tip when it first came to be about a month ago.

I picked up plenty of news bits, and ran into many old friends like Sidney Hollander of Baltimore, and Arnold Ginsburg, of Philadelphia.

ONCE BEFORE, I think, I compared this convention-going

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Friday, September 19, 1952
Erev Rosh Hashana 5712

Calendar

Rosh HashanaSept. 20-21
Tzom GedaliaSept. 22
Yom KippurSept. 23
SukkotOct. 4-5
Sh'mini AtzeretOct. 11
Simhat ToraOct. 12
HanukaDec. 13-20

to prom-trotting, which is so good a comparison that I won't try to find a better one. It was good to see Pat Spiegel, of The New York Times, whose by-line, Irving Spiegel, you see on almost every U.S. Jewish story, and Paul Tobenkin, likewise for The Herald-Tribune. Paul never loses the opportunity to tell me that John Slawson of the American Jewish Committee, not too long ago, with malice aforethought, called him Gabriel Cohen, as if there were no worse expletive for anyone connected with a newspaper.

At the Bond conference, I welcomed Sam Rothberg and Julian Venezky, back from Israel. They took my recent ribbing on their photos in good spirit.

While on the subject, here are two pictures, one of Julian listening intently to former U. S. Ambassador to Israel, James G. McDonald, and the other of Rudolf Sonneborn, also shown with Mr. McDonald. Very conveniently we did not inquire who the speaker was in whom Rudy was so engrossed.

I HEARD quite a bit of news, some of which you'll see enlarged on in the news pages of The Post at a later date. For instance, the Meridian, Miss., congregation, where Mrs. William Ackerman, the first woman in the history of American Judaism to serve as a spiritual leader occupied the pulpit, has asked for a rabbi . . . Sara Harris, wife of

Arnold Harris, who is director of the Community Relations Committee of the Jewish Community Council of Essex County (Newark) N.J., will have her first novel published next month. Crown is the publisher, and the title is "The Wayward Ones." Sara is presently writing a non-fiction volume on Father Divine, the cultist leader. Doubleday will publish it next year . . . And while on the subject of publishing, Rabbi Eli Pilchick's very interesting pamphlet on the applicability of Maimonides' beliefs for the modern Jew, had an interesting career, which shows that even the deepest subject, when presented attractively, can gain a wide readership. Eli's congregation compiled his lectures into a pamphlet which was distributed to the membership and to a few others throughout the U. S. Dr. Solomon Grayzel, of the Jewish Publication Society, got hold of one and asked Rabbi Pilchick if he could place the few hundred that were still left on sale at 75 cents a copy. Now they are all gone, and the pamphlet is going into its second printing . . . The first religious pilgrimage of the Reform movement will leave for Israel next February, I understand. It will embark immediately after the biennial of the Union of American Hebrew Congregations, and will be headed by Ben Salzman of Milwaukee, who is a member of the UAHC executive board. Just how many will go, no one can say when even the announcement hasn't been made, but this is another fine project of the Union which shows its alertness and capability.

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On the Threshold of a New Year

THE National Jewish Post and its staff joins with Jews all over the world in extending best wishes for a year of health and happiness to all Jews everywhere. To our readers and advertisers in particular we record an expression of our appreciation for their loyalty and support and the hope that they will enjoy many more years of good reading.

The year just ending was a good year comparatively for the Jewish people.

If there were eruptions here and there in the steady although interrupted progress towards democracy in the American Jewish community, these were the convulsions that are almost inevitable, though nonetheless painful. Jewish activities are slowly becoming more and more co-ordinated, and the final decisions over actions in the U. S. Jewish community are resting more and more where they should be—in the hands of the local Jewish communities.

In Israel, too, notable improvements can be reported. There the problem in 5712 has been an economic one. It is encouraging to be able to report that the first signs of possible relief from the terrific economic strains of the past few years are beginning to become visible. Israel is far from safe economically, and has a long fight ahead of her before she will become self-sustaining, but the chances are that the improvement of the past month or two will become even more apparent in 5713, and soon so obvious that the question will no longer be one of whether the new nation can survive economically.

From the standpoint of Judaism, too, advances have been made. The growing recognition that a Jew is nothing if he is not a religious person is an outstanding change. Jewish education, like the synagogue, has come to be recognized as the mark of the Jew, and a growing momentum should be noticeable in these areas in the next twelve months.

As for fund-raising, a major project of the Jewish community for so long that many had come to look upon it as the outstanding character-

istic of Jewish life, the picture, if not encouraging, is not discouraging either. In a year in which the sale of Israel bonds was launched on a wide scale, the United Jewish Appeal's income suffered only slightly. As for the bonds themselves, they provided Israel with a substantial new source of capital, and have already made a significant contribution to that nation's welfare and future.

Most of all, however, the year 5712 is outstanding for the one important fact—the modern Jew has finally come to respect himself. Although signs of the growing dignity of the U. S. Jew as a group were obvious for the past ten years and more, it is only with the past year that the Jew has assumed to full stature. Throughout even the worst years of persecution, when the pressure became so heavy that even the Jew began to believe the propaganda broadcast about him, there were always hundreds and thousands of Jews who held their heads high and could look anyone straight in the face, be he king or beggar.

But the majority of the Jewish group, both in the U. S. and elsewhere, cringed. They were discouraged, easily dismayed, and many began to hate themselves, a phenomenon still not uncommon today.

But by this New Year 5713, this kind of Jew no longer dominates, or even is listened to. The characteristics that ten years ago marked the Jewish community, fear and suspicion, have finally been dissipated. It is like a new emancipation.

The Jews have won a real victory—not over enemies from without, but over themselves. Assimilation will always be a threat to the Jewish group or, for that matter, to any minority—but only the historian will be able to tell how close the Jew himself came to achieving what dictators from Haman to Hitler failed to do.

Warped in outlook, and driven to self-hatred by an avalanche of circumstances over the past 200 years, the Jew has come through it all not unscarred, but wholesome and virile. He now stands proudly before the world on the threshold of a new period of creativity.

Praise For Nahum Goldmann

THE consummate skill with which the reparations negotiations were carried through to success is a tribute to the diplomacy and sagacity of Nahum Goldmann.

Not only were the monetary terms satisfactory, but even the connotations, that Israel was accepting the payments in lieu of absolution to the Germans for the atrocities of their former government and its people, were with a fine hand for public relations steered away from what might have been a tragic blunder.

Instead, the non-Jewish world has learned that Germany was not only only not buying atonement but could achieve it only by her actions now and in the future as a civilized nation.

So it was through the master touch of a master diplomat that a united Jewish community, and a pleased Israel, saw the negotiations brought to a successful conclusion.

This was a job at which Dr. Goldmann's particular versatility were excellently applied.

If the non-Jewish world did not know the enormity of the Nazis despoliation of life and property of the Jews by now, then this reparations agreement, with its clear overtones of admission of guilt, was certainly a clincher that must have convinced even those sceptical ones who still were inclined to attribute the charges of atrocities to war propaganda.

Oren Talked With 'Dangerous Trotskyist'

VIENNA—Mordechai Oren, Israel Mapam Party leader who has been held here incommunicado since last winter on charges of "plotting against the security of Czechoslovakia" and having sought to induce Czech Jews to emigrate to Israel, now has been

charged also with having been in contact with a "dangerous Trotskyist." The "dangerous Trotskyist" with whom Oren, who was arrested here on his way back to Israel from a Communist-sponsored "peace" rally in Berlin, is alleged to have plotted, was named as Ego Ervin Kisch, Czech Jewish writer, who

Elected Jerusalem Mayor

JERUSALEM—Y. D. Mann, Mizrahi member of the Municipal Council, last week was elected mayor of Jerusalem to succeed Shlomo Z. Shragai, who resigned recently because of ill health.

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NEW YORK

Essential Difference between Organized Zionist, and Non-Zionist

By M. Z. FRANK

WHEN the Workmen's Circle (Arbeiter Ring) was first founded over half a century ago, nobody would have dreamt it would ever become a Zionist organization. The majority of its membership looked upon the Zionists as, at best, a bunch of wild-eyed dreamers, and, at worst, a dangerous junta of sinister reactionaries.

Several weeks ago, in Haifa, at the Megiddo Hotel, a delegation of some 25 members of the Workmen's Circle was entertained by Mayor Abba Khoushy. On that occasion, their chairman announced that the Circle was determined that every one of the seventy thousand members buy at least one Israel Bond.

The Workmen's Circle has not joined either the ZOA or the LZOA, nor Hadassah, nor Pioneer Women, nor the Revisionists, nor the Mizrahi, nor any other official Zionist body. They are not represented in the Jewish Agency. They might even object to being called Zionists. But the work they do for Israel is as useful and as welcome as any done by a signed up member of the ZOA. Signed up since 1942 or 1943, before which time there were only a few thousand members in the organization.



FRANK

THE OUTSTANDING LEADER OF THE CIRCLE is Nahum Chanin, until recently educational director and now general secretary of that body. Chanin arrived in this country sometime in 1912, having escaped from a Czarist prison in Siberia. In the small town in White Russia where he was born, he was a poor working boy and an active member of the anti-Zionist Jewish Socialist organization, the Bund.

In 1942 or 1943, or thereabouts, I asked Chanin about his current attitude towards the Palestine question. His reply was very interesting.

"There were in the Bund," he told me, "two trends of opposition to Zionism. First were those who considered the establishment of a Jewish State in Palestine as absolutely harmful, even if it were possible. Then there were those who thought it was not a bad thing if feasible, but that it was absolutely impossible."

"I never belonged to the first group," Chanin said, "I always belonged to the second one, and now I am ready to modify my views somewhat. At least, I am ready to strike out the word 'absolutely.'"

That is, in 1942 Chanin still thought it was impossible, but not absolutely impossible.

A MAN LIKE CHANIN, in being drawn closer to Palestine work, would naturally be attracted by the Socialist character of the Histadrut and by Mapai. Nevertheless, he showed a remarkably open mind on that score, too. In 1949, when I met him at a reception given to Harry Rogoff on his return from Israel, Chanin said to me, "You know, Frank, that I have been a

life-long Socialist. But I tell you it is utter nonsense to think that Israel can be built up without private enterprise."

By that time, there could no longer be any question about the thing being "absolutely impossible" or just plain "impossible." It was there, and God bless it.

Which reminds me that recently in Haifa, Louis Fitch, Q. C., of Montreal, former vice-president of the Canadian Zionists, said to me, "You know, unconsciously, we Zionists never really believed in the thing."

So where, after all, is the essential difference, today, between an organized Zionist and a non-Zionist?

In the case of a man of Chanin's character, the difference is in the non-Zionist's humility.

I MET CHANIN IN JERUSALEM, then in Haifa, then in Tel Aviv some eight or nine months ago.

"What is your impression?" I asked him when I first ran into him in Jerusalem.

"Powerful," he answered. "Both the good and the bad stand out."

But in his public utterances and in his articles, he offered no criticism. "I have no right to say anything but words of admiration," he told a Histadrut meeting in Tel Aviv, "because I have done so little all these years to help."

I have always felt proud of Mr. Chanin's friendship. Now that the Workmen's Circle Convention has bestowed upon him, unanimously, the highest office in the organization, I am pleased to offer him my warmest congratulations and best wishes.

Truman Denies Report He'll Visit Kfar Truman

WASHINGTON, D. C.—The White House this week denied a report appearing in Leonard Lyons' column in The New York Post that President Truman plans to spend the Passover holiday at Kfar Truman, the kibbutz in Israel named in his honor.

Reached by phone, Irving Perlmeter, assistant press secretary to Truman, told The Jewish Post

that the President has made no specific plans for traveling after his term expires in January, though he has frequently expressed a desire to travel abroad. But he can't make any plans until after the election, Perlmeter said, when he will consult with the new president to determine the diplomatic situation and whether a trip abroad might affect it one way or another.

Fifteen Percent of Israel Cows Tubercular

JERUSALEM—Fifteen percent of Israel cows are infected with tuberculosis, and an equally dangerously large number with foot and mouth disease.

A public health authority at a meeting of the Nutrition Council last week said that milk must be boiled, though sour milk products need not be boiled, since the germs do not breed in these, The Jerusalem Post reported.

The expert told the Council, which is a body of professionals set up to advise the Minister of Commerce, that negotiations are

still in progress with the U.N. International Children's Emergency Fund (UNICEF) for a grant of \$350,000 worth of pasteurization equipment.

It's All a Fairy Tale

SOEBORG, Denmark—The first issue of "Fatherland," publication of the Danish Nazi Party, states that the gas chambers and the mass murder of Jews by the Nazis was "a lie." The publication calls upon Danes to join the

party to fight for "Denmark's honor, for freedom and right, against democracy, against Jewry and against Communism."

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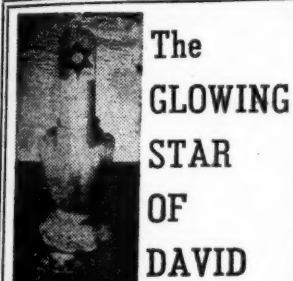
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Maternity Hospital Closing Averted

TIEBERIAS, Israel — The threatened closing of the only maternity hospital serving the Galilee in northern Israel was averted last week, when the Health Ministry arranged to send two doctors to the 50-bed hospital, affording some relief for the staff, which had been working full time and without vacation.

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WILL WORK WITH MILLER Silver Will Speak On Behalf of ZOA

By Z'EV KRONISH

Chief, New York Bureau of The National Jewish Post

NEW YORK—Rabbi Abba Hillel Silver, in a talk with Rabbi Irving Miller, president of the Zionist Organization of America (ZOA), agreed to take on speaking engagements in the coming year, The Post learned this week.

The conversation, it is reported, was by phone, and the two Zionist leaders only touched on the question of halutzit.

At the extraordinary conference last month of the National Administrative Council of the ZOA, Rabbi Miller disclosed that he had made no decisions on what the organization ought to do to promote halutzit from America, and that he was waiting for Rabbi

Silver to return from Europe to discuss the matter with him. He said then that he would ask Rabbi Silver to take a leading role in the field. (NJP, Aug. 29, 1952)

DISCUSSIONS WITH BG

Meanwhile, close observers of the American Zionist scene believe that the main topics of discussion when Rabbi Miller visits Israel Prime Minister Ben Gurion in two weeks will be the relationship of the Jewish State to the Zionist movement abroad, the ZOA program for mobilizing private investment capital for Israel, and strengthening the cultural ties between the Jewish people in Israel and abroad.

Rabbi Miller was invited to Israel by the Prime Minister, who conveyed his invitation through Abba Eban, Israel Ambassador to the U.S. Some observers regard Ben Gurion's use of diplomatic channels in extending his invitation as an indication

Browdy Raps ZOA Administration

MOUNT FREEDOM, N. Y.—Benjamin Browdy, former president of the Zionist Organization of America, criticized this week the new ZOA administration for not continuing last year's activities of the organization.

Speaking at the convention here of the Brooklyn Region of the ZOA, Browdy charged the Miller administration with neglecting the projects adopted to build trade schools in Israel, the community democratization program, the promise to Israel Prime Minister Ben Gurion to sell \$100,000,000 in Israel bonds, and the publication "The Zionist Quarterly."

"What I miss most" in the plans of the new administration, he said, "is the continuity between the work done under the old administration and the work planned by the new administration. 'Are (last year's projects) all to be repudiated?' he asked. 'Is this light which we have kindled, to be extinguished?'"

tion that the high-level talks will be more than routine.

GENERAL TERMS

It is noted that Ben Gurion couched his objectives in general terms, though specifying that the problems he would like to discuss are the mobilization of American Jewry for aid to Israel, the strengthening of the Zionist movement and broadening all its

By Uncle Sam's Beard, They Wouldn't Let This GI Do His Paces With His

NEW YORK (WNS)—A 21-year-old American-born Jewish youth of hassidic background tried to test his faith and tradition against Army regulations, and failed when Army authorities at Camp Kilmer, N. J., ruled it was not permissible for a GI to wear beard and peot (sideburns) in the service.

The pious GI, Eliezer Ziskind, Brooklyn, at first refused to heed the Army order, claiming it violated his religious rights. Army officials brought the matter to the attention of the National Jewish Welfare Board, who advised Ziskind to comply with the Army regulation, but he persistently refused on the ground that shaving

off his beard and peot would constitute a violation of Jewish law.

Originally, Ziskind sought to make a test case of the Army ruling. The Army, however, was insistent that he remove beard and peot before a hearing was held. When Ziskind refused, his beard and peot were forcibly shaved off while he was in a prison cell.

Just when it seemed the issue might become really serious, Ziskind's lawyer reached an agreement with camp officials to drop the charges, and the former student of the Lubavitcher Yeshiva, offered to do his best for Uncle Sam—without a beard.

Arabs Warn Bonn On Reparations

CAIRO (WNS)—The Arab League Council voted at its meeting last week to send a delegation to Bonn, Germany, to seek to influence the West German Government to discard the reparations agreement with Israel and world Jewry.

Unless the agreement is repudiated, the Arab representatives will try to convince the German officials and public, Germany cannot expect to have the "friendship" of the Arab world.

Bonn heretofore has ignored Arab protests and threats over the reparations question, in which the Arab states gave the impression they would cease economic relations with Germany if the latter came to an agreement with the Jews.

Ex-Nazis Will Form
Double Line, Please

FRANKFURT, Germany—The Government of the Rhine-land-Palatinate State has granted former Nazis, particularly those whose victims may have survived, a unique opportunity for atonement.

The government ruled that victims of the Nazis applying to it for restitution or compensation must present evidence that they suffered at the hands of the Nazis—certificates supplied by former Nazis, who must confirm that the applicants were maltreated.

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NCRAC Agencies Feel ADL and AJCommittee Should Be Penalized

By J. PETER BRUNSWICK
National Jewish Post Correspondent
NEW YORK—The major defense agency constituents of the National Council on American-Soviet Relations (NCRAC) expressed this week sharp disapproval of the statement by Harry Lurie, executive director of the Council of Jewish Federations and Welfare Funds (CJFWF), that there would be no attempt on the part of the CJFWF to penalize the Anti-Defamation League (ADL) and the American Jewish Committee for bolting the

NCRAC when that body adopted the proposal for "division of labor" in Jewish community relations work.
"We cannot believe," a spokesman for the American Jewish Congress told The Post, "that any responsible official of the CJFWF does not recognize the need for drastic adjustment following the events in Atlantic City. These cannot be called penalties, but are simply necessary steps to make the financial picture consistent with the com-

munity programs.
"Agencies which refuse to submit to community discipline," he declared, "have no moral right to seek funds from the community. Since the NCRAC decision was joined by the CJFWF, it follows that certain adjustments in fund allocations will become necessary."
A high official of the Jewish War Veterans indicated that the Committee and the ADL could expect no co-operation from his organization for any arrangement outside the jurisdiction of

the NCRAC.
"The NCRAC," he said, "has given a convincing demonstration of its responsiveness to the wishes of the majority in the American Jewish community, and has emerged as a stronger, more effective organization than it has been at any time since its formation."
While the results of the NCRAC plenum were not yet communicated to the executive board of the Union of American Hebrew Congregations, a spokesman for the UAHC described the

Committee and ADL position as indefensible in the face of a democratic majority decision, and predicted serious financial consequences for both dissenters after the CJFWF allocation meeting in November.
A spokesman for the Committee, meanwhile, indicated that Lurie's statement might have been made to appease the Joint Defense Appeal, Committee and ADL fund raising arm, because the CJFWF doesn't want JDA Hebrew Congregations, a spokesman for the UAHC described the

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Bond Drive Heads Accept Eban's Coordination Plan

Two Religious Zionist Groups Shun Orthodox Protest Meet

MIZRACHI, HAPOEL HAMIZRACHI ALSO PLAN TO STAY IN ISRAEL CABINET

SEE EARLY AGREEMENT ON BOND-UJA COORDINATION

By ZEV KRONISH

Chief, New York Bureau of The National Jewish Post

NEW YORK—A major split in the Orthodox community seemed in the making this week as the American Hapoel Hamizrachi (religious labor Zionist) and Mizrahi (religious Zionist) organizations refused to participate in a mass protest demonstration called by the Agudat Harabanim, which represents essentially the older, European-trained Orthodox rabbinate, against what it referred to as the "anti-religious" orientation of the Israel Government.

The move came just several days after the Israel Hapoel Hamizrachi and Mizrahi parties decided to remain in the cabinet, while the ultra-Orthodox Agudat Israel and its labor affiliate, Poale Agudat Israel, quit the government. Involved in the Aguda move were Rabbi Isaac Meyer Lewin, Minister of Social Welfare, and Rabbi Kalman Kahane, Deputy Minister of Education.

COMPROMISE SOUGHT

Dr. Pinkhos Churgin, president of the American Mizrahi, told The Post the party will do all in its power to avoid wrecking the present coalition. He emphasized that while Mizrahi, like Aguda, disapproves of the draft of women, the abolition of the party school system and the control of financial appeals abroad whereby, some Orthodox elements alleged, Orthodox institutions and groups in Israel were discriminated against, he was confident that "reasonable compromises" could be reached with Prime Minister Ben Gurion. He noted that Aguda had not consulted Mizrahi on its move to quit the government.

Hapoel Hamizrachi could not be reached for comment before The Post went to press.

'A FIRM POLICY'

Dr. Churgin disclosed that Leon Gellman, president of World Mizrahi Organization, cabled from Israel that the party there had held a meeting on the cabinet crisis and had adopted a "firm policy." What this means, Dr. Churgin added, "I don't know."

The educator said Mizrahi would agree to the Ben Gurion plan for General and Orthodox school systems, but would insist on "proper supervision" of the latter, meaning that Orthodox schools would have to be under the supervision of Orthodox educators and administrators. Under the present system, the four school "trends," General, Labor, Mizrahi, and Aguda, are under the supervision of the respect-

ive parties. Some government leaders have sought the elimination of all party control and the complete taking over by the government of education.

Dr. Churgin also called the plan for government control of appeals "dangerous," and warned that this might lead to arbitrary government rulings against some institutions.

Participating in the protest meeting at Manhattan Center meanwhile, were Young Israel, a non-party American Orthodox group; Agudat Israel; Poale Agudat Israel; Z'ire (Youth of) Agudat Israel; the Rabbinical Alliance of America; the New York Board of Orthodox Rabbis, and several Hassidic groups.

Speakers at the demonstration in Manhattan Center included Rabbi Eliezer Silver, Cincinnati, chairman; Rabbi Aaron Kotler, head of the Lakewood, N. J., Yeshiva; Rabbi Zvi Eisenstadt; Rabbi J. M. Charlop, Bronx; Rabbi Meyer Cohen, executive director of the Agudat Harabanim, and Elijah Stein, chairman of the Young Israel Erez Israel Committee, who was chosen to represent the laity.

Defending the Aguda cabinet move, Rabbi Morris Sherer, executive director of the American

Aguda, said that Aguda "had no other honorable course" but to withdraw from the Government when Ben Gurion breached the agreement by which the coalition had been formed last year, whereby the status quo in education and in the question of the draft of women was to be maintained until the end of 5713.

'INCONSISTENT'

Commenting on the refusal of Mizrahi and Hapoel Hamizrachi to participate in the mass protest, Rabbi Sherer said that "it's incomprehensible and inconsistent for a religious movement to continue joining forces with a government which has clearly indicated its intention of pulling out all stops in a battle against the fundamentals of religious life in Israel."

Dr. Churgin, explaining Mizrahi's non-participation in the protest, said he thought the "demonstration now is premature and could hurt synagogue appeals for Israel." He said that Mizrahi leaders had not even discussed participation, and noted that the Rabbinical Council of America and the Union of Orthodox Jewish Congregations of America were not participating.



EBAN

EBAN WOULD HOLD CRUCIAL VOTE

The details of the memorandum which the AFDCI had accepted could not be learned. It seemed to provide only for the machinery for establishing coordination, not for any procedures. This latter was to be worked out by the new body composed of representatives of the two groups, who would be equal in number, with Mr. Eban holding the crucial vote in case of disagreement.

The important point of the inclusion of the Council of Jewish Federations and Welfare Funds in the new committee, seemed not to be a part of the draft memorandum. It is known that the

Talks Are of 'Exploratory' Nature

NEW YORK—Due to the absence of Edward M. M. Warburg, United Jewish Appeal head, from the first Bond-UJA co-ordination talks now in progress at the Israel Consulate here, the talks will be of an exploratory, not a final nature. Warburg is now in Europe.

Ambassador Eban, who is presiding at the talks, told The Post that there is ample time to explore, since this is not a crucial season in fund raising, and the problems likely to arise during the height of fund raising will not be of direct concern.

AFDCI had been opposed to any such inclusion of this agency which represents the local federations and welfare funds throughout the U.S., but the AFDCI did not seem to be opposed to the UJA naming as some of its delegates to the coordinating body persons representing the CJFWF.

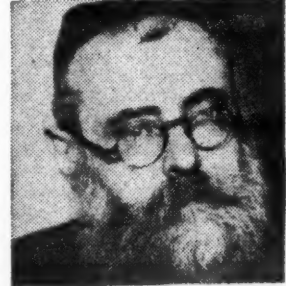
Just how many representatives of each of the two agencies would be on the committee, was not definitely set up in the draft but was left to a later decision of the interested parties.

COMMITTEE WOULD HANDLE ALL CONFLICTS

The coordinating committee would of course take care of all conflicts, not only those of coordination, in the activities of the two bodies. The draft memorandum proposed that areas of disagreement be discussed before they developed into actual controversies, not after. This would avert such bitter fights as that which developed when Golda Myerson, Israel Minister of Labor, addressed a bond meeting in Indianapolis this spring, against the expressed decision of the Indianapolis Jewish Welfare Federation.

The new committee also would seek coordination in publicity matters and in other areas of common concern.

The Post learned that the CJFWF had addressed a letter to Ambassador Eban stating its reasons for inclusion in the new body. The AFDCI seemed to be not as adamant on this point as it had been previously. It was known, however, that the bond selling organization would seek retraction of the statement of the CJFWF executive committee, just after the Indianapolis meeting, attacking the position of the bond agency.



RABBI LEWIN



BEN GURION

Battle of Fundamentals

Saudi Arabia Spurns German Concern

CAIRO (WNS)—The Arab concern to set up a radio network in that country, because of the Arab resentment of the German many-Israel reparations pact.

New Kibbutzim in 1950 50 Percent Less than in 1948-49

ONLY SEVEN NEW KIBBUTZIM WITH 3,283 NEW MEMBERS

(This is the second in a series of two articles describing the findings of the first American sociologist to make an on-the-spot study of Israel's famous collectives).

By BEN GALLOP

National Jewish Post Correspondent

NEW YORK—If the Jewish kibbutz is doomed to extinction, as the first American social scientist to make a study of it since the proclamation of Israel has contended, that fate is seen as inevitable.

Prof. Samuel Koenig, of the department of sociology and anthropology at Brooklyn College, N. Y., visited Israel from October, 1950, to April, 1951, on a grant from the Social Science Research Council, and is planning a series of reports for various scientific periodicals, the first of which, "The Crisis in Israel's Collective Settlements," appeared in the April 1952 "Jewish Social Studies."

Any such study, particularly one with a controversial finding, is certain to raise questions about the scientist's qualifications and objectivity, as well as the methods used in the study.

FEELS LOSS PERSONALLY

Prof. Koenig, in discussing his field study with The Post, disclaimed any stand for complete objectivity as impossible, admitting he felt a personal sense of loss at the "failure of the kibbutz."

He stressed, however, that he felt he was qualified to study and report on Israel as a social scientist rather than as a Jewish partisan in any way.

He described his outlook as pro-Zionist on a non-party basis, but sympathetic to Labor Zionism. With a fluent command of Hebrew, he prepared himself for his field trip by reading everything available on the kibbutz.

VISTED 30 KIBBUTZIM

He chose, as a sample of Is-

rael's collective sector, 30 kibbutzim of all ideological shades. He stayed for two or three days at each one, spending a week at Kfar Blum, which has a large contingent of American settlers. He reported that he met with an unfailing cordial reception and that he frequently sat in on kibbutz meetings. He interviewed scores of kibbutz leaders and talked to many kibbutzniks generally.

One striking index of the decline of kibbutz life are figures on the drop in its growth. In 1948-49, 60 new kibbutzim were established with 7,815 members. In the next year, only seven new collectives with 3,283 members were added. While Israel's population rose by almost 20 per cent, that of the kibbutzim increased by less than six per cent, he reported.

ASK LUXURIES

No less sharply etched is the evidence of the other changes, such as the development of a demand for personal luxuries, as the kibbutzim, after years of back-breaking toil, accumulated economic surpluses.

"In many settlements, each new immigrant to try kibbutz

family was given a radio set," he found. "The interiors of the homes began to include non-essentials and even luxury furnishings." The same development occurred in demands for greater privacy, better-fitting clothes, and similar personal adornment.

"Dressing up in city style, hitherto an unthinkable practice, is no longer unusual, particularly among women," the sociologist reported. "They often choose the design and style from magazines such as 'Vogue' that may be perused in the kibbutz clothes distribution center. While the boys are still dressed in farmer styles, the girls often follow the fashions of their city sisters, in some instances outdoing the latter in the style and quality of their clothes."

'SIMPLE LIFE' IS OUT

"Today, the simple life, one of the ideals of the kibbutz, is definitely on the way out, and in some settlements has all but disappeared," he said.

This advance in material standards nevertheless has failed to help attract new recruits. It is almost impossible to persuade

life. One reason, wrote Prof. Koenig, "is the loss of faith in collectivism as a way of life, and the growing cynical attitude toward the kibbutz and what it stands for."

The decline in the kibbutznik's status is widespread, the sociologist found. "The kibbutz member is no longer looked upon with admiration; by some he is considered to be a member of a group enjoying favored status and accorded special privileges, such as relief from heavy taxes at the ordinary man's expense."

LOSING OLD MEMBERS

Not only is the kibbutz failing to attract new members, but it is also steadily losing old ones. While no statistics are available, "estimates run from relatively small percentages in some kibbutzim to very large percentages in others. In certain settlements, the movement has assumed the form of a virtual exodus."

Most reportedly go to the semi-cooperative moshavim, where work is done individually and profits divided according to one's earnings. Some go to the strictly individualistic agricultural villages. Some head for the cities.

The reasons given are varied. Some leave because they cannot adjust to the rigors of kibbutz life, some because they cannot adjust to the lack of privacy, others because they have lost their taste for common ownership.

USE HIRED LABOR

Many members admit that the practice of hiring outside labor is a grave threat to the kibbutz, but the majority rationalize the practice in terms of the argument that the state must have greater production and there is no other way to get urgently-needed labor.

The situation is even darker on the question of whether the collectives are creating in their own children a future generation of kibbutzniks. The test, as outlined by the sociologist, was whether the youth measured up to "a high idealism, a recognition and understanding of the philos-

ophy and principles underlying the collective way of life, and a strong belief in and willingness to practice them."

The kibbutz-born and trained young people show the "healthy tendencies to take things in a matter-of-fact fashion," the sociologist learned. "They usually become excellent farmers and are attached to the soil, the settlement and the countryside."

YOUTH APATHETIC

However, the sociologist learned, veteran kibbutz members express concern over "the apathetic attitude of the youth toward earlier ideals, and are constantly searching for means of counteracting this indifference."

Prof. Koenig sought to learn from the young people themselves how they felt, and discussed the matter with boys and girls in two kibbutz high school classes. He found, to his "great surprise," that many of them expressed considerable doubt about remaining on the kibbutz.

Where once the kibbutz youth felt a sense of guilt or of betrayal upon leaving the collective, now they argue that one can serve Israel just as well in becoming a career soldier, an aviator or a public official.

INEQUALITY RISES

Charges are widespread that the fundamental principle of equality is being deeply violated in the kibbutzim, and in this case, too, "what might be called a natural development is to be held responsible, with the increasing prosperity and the rise of living standards as the chief cause."

This rise of inequality expresses itself in various ways. Included is the division of members into leaders and followers, a division between members in terms of work specialization, development of cliques and of more or less exclusive small groups "whose members seek each other's company at meals, meetings and during leisure hours."

WARNED BY LEADERS

"Instances of individuals and families suffering from a sense of not belonging are not rare," Prof. Koenig reported. "Time and again leaders have bitterly criticized this state of affairs, and admonished the members that such tendencies must be halted if the collective is not to be destroyed."

The crisis, finally, is cultural and psychological as well as economic and social, because "a certain spiritual vacuum has been created by the weakening and the gradual disappearance of old beliefs and practices," leading to a period of "stock-taking and searching," which is accompanied for some of the more sensitive members by uncertainties and doubts. Altogether, this period "has resulted in a general state of depression and pessimism" among more thoughtful kibbutz members.

DECLINE INEVITABLE

In discussing his findings, Prof. Koenig stressed that he did not mean to suggest that the kibbutz would disappear overnight.

"The kibbutzim will probably persist for a long time, but only with extensive changes. These changes, however, go well beyond the simple matter of adaptation to new conditions. In terms of original principles, the kibbutzim are disappearing. The trend in current developments in every case is away from the original patterns of the kibbutz."

The decline of the kibbutz, he asserted, was historically inevitable, stemming inexorably from the maturing of both the kibbutz and the Israeli society.

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"Hot? Not For Immigrant Kids!"



It's hot in New York these days, but Paulette Frendel, 1, newly-arrived immigrant in the HIAS (Hebrew Immigrant Aid Society) Shelter, in New York doesn't seem to mind it as she plays in the Shelter's children's playroom with no more clothing on than if she were in the chorus line of the Folies Bergere in Paris. HIAS operates the only shelter for Jewish immigrants in the New York area, and last year accorded 205,148 nights of shelter to immigrants, and served 609,785 kosher meals.

NEEDS DOCTOR'S ADVICE

Rabbi Goldman Gives No Sermons

CHICAGO—Heeding his physician's advice, Rabbi Solomon Goldman, spiritual leader of the Anshe Emet Synagogue here, delivered no sermons at Rosh Hashana services this year.

"I owe you a sermon," Rabbi Goldman told the congregation.

W. GERMANY FEARS NEO-NAZI MOVE

BONN, Germany — Government officials fear that the dissolution of the Socialist Reich Party, the largest and best organized of Germany's post-war neo-Nazi organizations, may simply have heralded the group's move underground, where it will resume operations with the help of Russia, according to a report in The New York Times.

Drew Middleton, Times correspondent, reported from here that the authorities regard with suspicion the "official" explanation by Fritz Heller, executive secretary of the party, that it had decided to go underground because the leaders did not want to risk the lives of the members. The risk, according to Heller, was that Russian secret police in East Germany knew the names of the party members, whom they had placed in the "index of class enemies."

PARTY HAD SPLIT

Government sources say however, that the party had split completely over the question of accepting financial aid from Russia, and that the group that decided to do so will now go underground. The sources pointed out, according to Middleton, that Count Wolf von Estarp, a party chairman, was ousted from leadership last August because he objected to the party leaders' "flirtation" with the Russians.

A better explanation, therefore, was sought for the dissolution of a party that had a registered membership of 30-40,000; more than 370,000 supporters in the single state of Lower Saxony, where it had fifteen representatives in the State Legislature; eight members in the Bremen Senate; and a representative in the West German parliament, Dr. Fritz Doris.

Doris, party tactician, reportedly told a meeting of the party last July that it would be reorganized as "The National Opposition" once it had been banned by the court. (The Federal Constitutional Court in Karlsruhe is still in the process of deciding, at the request of the Bonn Government, whether the party is constitutional. This fact is believed to be a better explanation of the dissolution move, which party leaders based on their certainty that the court would declare the party unconstitutional).

NINE LEADERS ARRESTED

Middleton noted that the name of the new party predicted by Doris is "curiously similar" to the name under which party officials were working when nine of them were arrested in Detmold, Westphalia, after the dissolution was announced. The nine, reported Middleton, were organizing a Fascist congress under the guise of a "national rally movement."

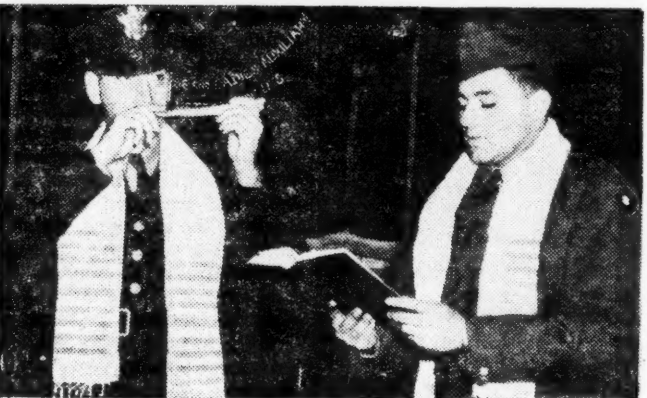
Doris in July said also that the direction of the new party would be provided by himself and former Major General Otto Remer from "outside West Germany, 'that is from the Soviet zone,'" said Middleton.

Government officials hoped the court would declare the party unconstitutional even though it no longer officially exists, and expressed concern that the move will make the fight against fascism in Germany more difficult.

CONGREGATION IN UNIFORM HEEDS THE SHOFAR'S CALL THE WORLD OVER



JEWISH CHAPLAINS are at side of American Jewish GIs in U. S. and 19 countries overseas as Congregation In Uniform, world's largest and most unique congregation, prepares to observe Rosh Hashanah, using religious literature, supplies, and kosher foodstuffs provided and shipped by National Jewish Welfare Board.



AJ Committee Sought to Bar Capp as Speaker on Judaism

NEW YORK—A spokesman for the American Jewish Committee revealed this week that the community relations group had sought to prevent the appearance of Al Capp as a spokesman for Judaism on a recent CBS-TV program on grounds that the noted cartoonist was religiously-unqualified.

The creator of "Lil Abner," appearing on the CBS experimental show "Summer School" as one of a series of speakers explaining for child audiences the three major faiths of America, said on an Aug. 5 program that it was "kinda silly" for a Jew not to eat a "juicy pork-chop or ham sandwich nowadays."

The program was denounced subsequently as an insult to American Jewry by Rabbi Simon G. Kramer, president of the Synagogue Council of America, which represents nationally the three wings of American Judaism, rabbinical and congregational. (NJP, Aug. 22, 29, 1952).

The Committee acted when it received a notice that Capp was to be the speaker for Judaism, the spokesman said. The protest was made to the CBS religious department, the Committee asserting that such presentations should be handled only by religiously-qualified persons.

The network replied with the comment that the "Summer School" was not being handled by the CBS religious department, the Committee spokesman disclosed.

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Three-Quarters of Israel Jews Are Black, Says Ethiopian Rabbi

By BEN GALLOB

National Jewish Post Correspondent

NEW YORK—Rabbi Wentworth A. Matthew, spiritual leader of the Commandment Keepers Congregation of Harlem, declared in his first appearance on a Jewish-sponsored radio program here last week that "75 per cent of the Jews in Israel today are black."

Rabbi Matthew was introduced on the daily Abe Lyman American-Jewish hour on station WLIB as "Chief Rabbi of the Dark Jews of the Western Hemisphere." Lyman, who is director of Anglo-Jewish programs for the station, said also, in introducing his guest, that Rabbi Matthew had shown him credentials from the "Circle of Ethiopian Rabbis."

After a five-minute interview conducted by Lyman, the guest was asked if he had a New Year's message.

Rabbi Matthew offered a brief sermon, including the traditional Rosh Hashana greeting in Hebrew, and then took up the question of the validity of the claims of his followers to being considered members of "the House of Israel."

"The authenticity of our Judaism would not be questioned," he asserted, "if it were known that a majority of the children of Israel in the Exodus from Egypt were black, that King Solomon was black and that 75 per cent of the Jews in Israel today are black."

During the interview session, Rabbi Matthew said that his congregation buys its meat from a kosher butcher in The Bronx, that the congregation has a mikva (ritual bath) in Harlem, and that over the past decade, the congregation has created a community of a dozen homes in Babylon, Long Island, each with a small plot for truck gardening.

Lyman told The Post the next day that he made a practice, before the start of each New Year, of inviting rabbinical representatives of the three wings of Judaism to appear on his program, and that it occurred to him that a spokesman for the Ethiopian Jews of Harlem would be an interesting subject for his audiences.

Lyman, asked about his reaction to his guest's report of the percentage of colored Jews in Israel, replied

that after the program he had questioned Rabbi Matthews on that figure. He said his guest had asserted that the Yemenite and other Oriental Jews were blacks and that it was on this basis he had given the 75 per cent figure.

Lyman said he had two positions on the question of having Rabbi Matthew on his program. One, he said, was that "it's good programming material." The other, he said, was a "moral issue."

"Any people who want to follow our ways and observe our commandments have the right to be accepted as Jews," he said.

He said it was largely a case of accepting his guest "at face value," but he added that after the High Holy Days he intended to make some personal visits to the Harlem Congregation and possibly to the Babylon development.

Lyman emphasized that he had sought out Rabbi Matthews and added that he expected to devote several programs to the Harlem congregation in the future.

Rabbis Give Kashrut Funds for Education

PHILADELPHIA—The Rabbinical Association, comprising the young Orthodox rabbinate here, voted last week to allocate a "good portion" of its income from kashrut supervision for scholarships to pupils in Jewish schools.

The move was part of the Association's drive, in co-operation with the Council of Jewish Education, to increase enrollment in schools connected with its member congregations.

The autobiography "Visions and Jewels" by Moshe Oved has been translated into Hebrew by Avigdor Hameiri.



No Pants Pressers These

Israeli workmen engaged in building part of the 21,000 permanent housing units needed in Israel this year to accommodate the growing population.

Austrian Jews Ask Reparations

VIENNA—The newly organized Federation of Austrian Jewish Communities voted last week to ask the Government of Austria to pay a lump sum of \$10,000,000 compensation for heirless Jewish property which had been confiscated by the Nazis, and an additional unspecified sum for lost and damaged property, for

destroyed synagogues and institutions, and for desecrated cemeteries.

The Federation stressed the responsibility of Austrian Nazis for the ravaging of the Austrian Jewish community, and called upon the Government to fulfill its moral and material obligations towards the Jewish survivors. The Government was asked also to take action against the revival of anti-Semitic propaganda in the country's press.

Named to Commission

WASHINGTON (WNS)—Harold Rosenfield, former U. S. Displaced Persons Commissioner, has been named executive director of President Truman's new Commission on Immigration and Naturalization.

BUT REJECTS ROSENWALD PROTEST

Sen. Lehman Says He Wouldn't Have Said What Rep. Celler Did

NEW YORK—Senator Herbert Lehman of New York, staunch supporter of Israel, has indicated he disapproved of a statement by Representative Emanuel Celler of New York that the Israelis "have dispelled the notion . . . that Jews are only pants-pressers, junkmen and petty traders, that they are Shylocks and Fagins."

The disclosure was made by the Senator in a letter to Lessing J. Rosenwald, president of the anti-Zionist American Council for Judaism, in connection with a strong challenge made by the senator, before the resolution committee of the Democratic party, to a Council spokesman.

PROTESTS CHALLENGE

According to a report on the exchange of letters appearing in the current Council News, Rosenwald had protested to the senator over the challenge, which had revolved around the Council representative's contention there was no such thing as a Jewish vote in American politics.

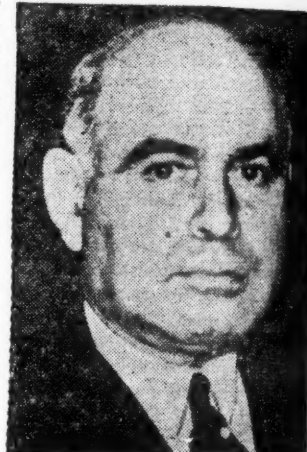
Rosenwald brought the Celler statement into his letter with the assertion that "it might have been more to the point" if the senator, instead of challenging the Council spokesman, had directed "some corrective remarks" to Rep. Celler.

CITES STATEMENT

The public statement which Rosenwald termed "damaging" was:

"These Israelis have dispelled the notion (forever, I hope) that Jews are only pants-pressers, junkmen and petty traders, that they are Shylocks and Fagins. The Israelis on the battlefield have shown that Jews do not blanch under fire and that they are worthy descendants of the prophets, worthy descendants of the Maccabees and those who fought at Massada."

The Council president told Lehman that "in my opinion this kind of talk is a hundred times more damaging than anything the Council has ever said or done. Did American Jews need Israel to demonstrate we are not 'pants-pressers, junkmen and petty traders . . . Shylocks and Fagins'? Have not enough American boys of Jewish faith demonstrated on the battlefields of this nation's wars to testify to courage? Did we need Israel to demonstrate these things? Isn't this just grist for the anti-Semite who can say



SENATOR LEHMAN
Not to the Point

'Of course for their 'own country' Jews can display courage and live dignified lives?'"

'IRONIC'

Rosenwald added that "it is the more ironic and objectionable that Mr. Celler, a Jew who is a member of the Congress of the United States, so thinks and speaks in public."

The Senator replied, according to Council News, that he could not answer for the statement made by Representative Celler.

He added, "I would not have made such a statement."

GI Slain in WW II Just Identified

ST. LOUIS, Mo.—Burial services were held here for a soldier who was killed December 8, 1941, at Clark Field in the Philippines, during the initial Japanese attack, and whom the Defense Department had only recently identified as Private Darrell E. Iskiwitch, of this city. Private Iskiwitch is survived by his mother Mrs. Sarah Iskiwitch, and two brothers, Aaron and Burton.

Rabbi Samuel J. B. Wolk is new spiritual leader of the East End Synagogue, which meets at the Presbyterian Labor Temple, N. Y. C. . . . Rabbi Alex Pronman is new spiritual leader of the Kensington, Pa., Synagogue and Community Center . . . Rabbi Amos Edelmith is new spiritual leader of the Jewish Community Center of Livingston, N. J. . . . Shoshana Wachtfogel, daughter of Rabbi and Mrs. David Wachtfogel, Philadelphia, recently was married to Joseph Jehuda, Safed, Israel, who is a student at the Ner Israel rabbinical academy, Baltimore.

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U.S. Reform Prepares to Launch Movement in Israel

Eisendrath Says Enough Israeli Jews Are Likely to Be Receptive to U.S.-Taught Reform

By BEN GALLOP

National Jewish Post Correspondent

NEW YORK—There are enough Israeli Jews "likely to be receptive to Reform Judaism" to justify the attempt by American Reform to establish the movement in Israel, Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations (UAHC), declared this week, noting that the UAHC hopes to launch its bid in about a year.

In an interview aimed at clarifying his contention, made in his semi-annual report this summer to the board of the national Reform congregational organization, that "the time is ripe for establishing a genuine liberal Jewish movement in Israel," Rabbi Eisendrath placed on record for the first time the specifics of the stand of American Reform for putting down roots in Israel.

POSITION CHALLENGED

The debate on the issue has been raging virtually since the establishment of the Jewish State, and Orthodox spokesmen both in the United States and Israel have vigorously challenged the Reform position.

He dealt first with the contention of Orthodox spokesmen that, as far as formalized religion is concerned, the population in Israel is divided into two classes: those who are indifferent or hostile to Judaism and those who accept Orthodox patterns, neither seeking nor wanting any other.

To this Rabbi Eisendrath replied that American Reform would certainly not attempt any program if it did not have evidence that the possibility existed of obtaining from some Israeli Jews a sympathetic response to such a program.

NUMBER INDEFINITE

"It is our belief that there are many people—there is no way to speculate on any exact numbers—in Israel who are not satisfied with Orthodox Judaism and who want an opportunity for religious expression," he told The Post. "We feel that they would respond affirmatively to the type of religious experience which Liberal Judaism offers."

Asked what specific information the UAHC possessed to justify such a belief, Rabbi Eisendrath replied that "persons in whose reliability we have confidence and who have had contacts with individuals in leadership positions in various Israeli fields" had provided information that such a feeling did exist among Israeli Jews.

CITES SOURCES

Among those who have used such contacts, Rabbi Eisendrath cited the delegates to the first Institute of Reform Rabbis in Israel in the summer of 1950, headed by Rabbi Philip Bernstein, then head of the Central Conference of American Rabbis (CCAR), the National Reform rabbinical body.

Another group has been the visitors to Israel from Reform backgrounds, who were briefed on the problem and asked to collect data.

Through such investigators, the UAHC president said, "many conversations have been held with Israeli leaders, particularly in the Hebrew University. It all totals up to evidence that some Jews are likely to be receptive to Reform Judaism, at least enough to justify the attempt."

FALLACIOUS ARGUMENTS

Another opposition argument, which Rabbi Eisendrath termed "fallacious," was that there were enough Jews in Israel acquainted with Reform Judaism, such as those coming from the United States, Britain and South Africa, to assure that if a real desire for Reform existed, such congregations would long since have been established. Rabbi Eisendrath was reminded that the three



RABBI EISENDRATH
A Good Gamble

"Reform" congregations in Israel are almost completely Orthodox in practice.

"Anybody who has ever worked in the field of organizing congregations knows that it takes leadership to organize the groundwork, to get the congregation formed, to help it attain stability," he asserted. "That is what we eventually hope to do in Israel."

'DISAPPOINTMENT'

He admitted that the three "Reform congregations" now in existence were a "disappointment" to the Reform movement, though the congregations continue to receive some financial help from the World Union for Progressive Judaism, in which the UAHC participates.

"Moreover," he added, "some of the greatest American Zionist leaders have come from the Reform rabbinate. It is simply absurd to suggest that men like Rabbi Abba Hillel Silver, or Rabbi Barnett Brickner of Cleveland, or the late Dr. Stephen S. Wise, should be barred from spiritual leadership in Israel."

CHARGE VALID

One Orthodox charge Rabbi Eisendrath admitted had "some validity." That was the contention that if Reform was non-existent as a force in Israel, it was because the Reform movement had made no contribution to the upbuilding of the land in the fifty years of political Zionism preceding statehood.

Asked exactly what Reform Judaism proposed to offer to Israeli Jews, Rabbi Eisendrath replied by the comment that in the wide variety of Jewish practices in American Reform, two basic tendencies could be found. One was in the direction of classic Reform, stressing universalism, lack of ceremony, and a minimum of Hebrew. The other, which he said was the present direction of a "majority of American Reform congregations," was one of greater emphasis on "meaningful tradition," intensification of Jewish education and Hebrew, all without detracting from the universalism and the prophetic message of Judaism.

"We feel that this second trend would fill a need in Israel," he declared.

WILL SEND RABBI

The immediate program is a very modest one, Rabbi Eisendrath revealed. The first step will be to send a Reform rabbi to Israel on a tenure basis, who will have the task of carrying on educational work among the presumed prospects, a procedure out of which it is hoped Reform Congregations will emerge.

The work is being handled by an American Committee for the

Advancement of Liberal Judaism in Israel, on which is represented the UAHC, the CCAR and the World Union for Progressive Judaism. The committee, which has 15 members, is headed by Rabbi David Wise of Philadelphia.

Rabbi Eisendrath said that the committee had met three times since its formation, twice in the spring and once during the past summer. Another meeting is scheduled for this fall after the High Holy Days.

'NOT MUCH' PROGRESS

Asked how much progress the committee had made, Rabbi Eisendrath answered candidly, "not much."

"We intend to move slowly," he explained. "We want to get the right rabbi, someone who speaks Hebrew fluently, who has lived in Israel, who can do the job. We want to make sure that the whole project is carefully worked out both here and in Israel. I would say that it will take about another year to get the program started."

The question of finances remains to be solved, the UAHC president said. "This is not going to be inexpensive and the Union doesn't have the money to finance the project. It is vitally important to make sure that this is set up as a long-range program and to plan for continuity and for the rabbi's tenure."

He said the UAHC hoped to finance it by persuading interested American Jews to provide the initial funds.

PILGRIMAGE PLANNED

Another project of the UAHC ties in with the Israel objective, he said, referring to plans for a pilgrimage to Israel of Reform leaders from all parts of the United States, designed to promote "spiritual rapport" between

the two Jewish communities.

A Pilgrimage Committee, headed by Benjamin Salzstein, of Milwaukee, is now working on that project, Rabbi Eisendrath said. Considerable interest had been expressed in the pilgrimage, but he did not feel he could discuss that matter in terms of numbers.

He said that his idea was to have the pilgrimage arranged so that it could start in New York immediately after the next union biennial convention, scheduled for next April. The tour is planned to bring the Reform leaders to Israel in time to participate in the celebration of the annual Independence Day in May, and to remain through Shavuot.

"We hope that many of those who make this pilgrimage will be motivated to work with the committee to help provide funds for our program in Israel," Rabbi Eisendrath explained.

MEETING SLATED

The Pilgrimage Committee will report on its work at the next meeting of the UAHC executive board, which will be held October in Milwaukee.

The UAHC head said he was inclined to agree with the stand of American Conservative Judaism in hailing the potentialities of Hapoel Hamizrachi (religious Labor Zionists) in Israel as a force for "dynamic" Judaism. (NJP, March 31, 1950, Sept. 5, 1952).

"I think Hapoel Hamizrachi will have a profound effect on the development of formal religion in Israel," he said. "But I also feel that there will still be

those who, religiously speaking, will want to go a step further—Israeli Jews who, without seeking to cast off everything, will want a form of institutionalized religious expression less concerned with legalisms. That's where we hope to fit in."

Rabbi Eisendrath denied there was any contradiction between the modest program American Reform has evolved to start a corresponding movement in Israel and his description of the Israeli situation as one "ripe" for such a movement.

'A GAMBLE'

"I certainly did not mean to suggest that the whole climate in Israel had become one wide open for Liberal Judaism," he said. "Our program actually represents a gamble. We feel the gamble is a good one and that the only way to find out if we are right in our estimate that a possibility exists is to try it."

"We are moving carefully and simply. We may be mistaken but I don't think we are," he said. "I really think the possibility exists that we will get the kind of response which will justify our hopes."

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Yemenite Sabbath Zealots Sentenced

JERUSALEM (WNS)—Prison terms ranging from one to three months were imposed by a magistrate's court on six Yemenite Jews convicted of assaulting public Sabbath violators at Ein Kerem.

Among the offenders was a woman accused of having stoned and wounded one of the violators.

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IN WHICH A SHIP STEAMS INTO HAIFA HARBOR WITH A CARGO OF PROBLEMS

By **CARL ALPERT**

HAIFA at last!

Our ship steamed into the bay long before the sun had risen out at the twinkling lights of the city rising up on the slope of but practically all the passengers were dressed and on deck, staring

Mount Carmel.

Haifa at last!

For many on board, arrival was the culmination of years of hope and longing. Yet, there was little exultation. Many wondered what the future held in store for them now.

A young Egyptian Jew turned to me and said with a note of sadness, but not envy: "You don't have to go to a ma'abara (transient immigrant camp) when you land, do you?"

For four years since the bloody struggle for independence, the people of Israel have pulled their belts tight and have endured a rigid austerity so that these hundreds of thousands may have a new chance for life. Unlimited immigration has been a basic policy in the hearts of the people.

It is apt to prove disconcerting to the visitor, therefore, to note the prevalence of an antagonism—sometimes open, sometimes subtle—against the new arrivals. We noticed it first on the ship. Israelis treated the North African Jews with silent contempt. They ignored them studiously.

Some of the crew were less kind. Occasionally a steward would shake a sleeping Moroccan and move him from a humble corner of the open deck on the pretext he was bothering the first class passengers. The poor wretch had come up out of the steaming hold to get a breath of air or a few hours of sleep, but in the eyes of the steward he was an "inferior," a lesser person. Possibly because there was no expectation of a tip from these.

WITHIN ISRAEL, THE PROBLEM of the new immigrant is discussed in restaurants, on park benches, in buses. The settled population feels keenly that the European and Caucasian majority is on the brink of being outnumbered by the Sefardi and Oriental Jews.

No one holds mass meetings of protest; no one speaks of discrimination or restriction; but the old settlers are disturbed nevertheless. Theirs is the paradox of favoring immigration in principle, but of objecting to specific application. To justify their resentment they speak of the petty thievery, the robberies, and the muggings which have increased with the rise in population. To be sure crime has increased; it is also true that many of those nabbed by the police turn out to be residents of a ma'abara, but this is only part of the story.

THE NEW immigrants have a case, too. Not all of them are destitute. Many were middle class families in the lands from which they came, and their furniture and household belongings are piled outside the barracks. They sit in a ma'abara only because there is no permanent housing available. Some of the heads of families

have jobs to which they commute every day.

But even if these olim (immigrants) are poor, unskilled and ignorant, they are human beings nevertheless. Many of them have been enroute or in transit camps for months. They crave permanence, settled status, assurance. These are slum conditions, and, as in any country in the world, they produce slum results. Hence, too, the urgent need for funds to give these people homes where they can continue their traditional family institutions, from which come loyalty and integrity.

THERE IS a new wave of unrest in the ma'abarot this week. One group threatens a hunger strike. Another refuses to move to a new site—far from their jobs, they say. In another camp a riot breaks out between the Poles and the Iraqis. Nerves are frayed. Tempers are on edge.

The real crisis has already passed, for unless something unforeseen occurs in some corner of the world, the peak of immigration has passed. In the first six months of 1952 new immigrants totalled less than 20,000. Previously they had topped that figure each month.

Everywhere in Israel there is construction going on. The carpenters and the masons and the plumbers and the painters are busily at work. Cement is poured, foundations laid, walls erected. Trim new white buildings appear everywhere. When there will be homes for all and when the ma'abarot will be emptied, many of these tensions will disappear, and the Moroccans and Hungarians and Egyptians will live together with no more than the normal frictions of a polyglot, cosmopolitan community.

ISRAEL has many other problems, of course, and these must be faced, too, but the one discussed above is well on the road to solution. Time, and little children, and the unifying influence of the Hebrew language will be responsible.



ALPERT

First City-Wide Young Orthodox Council Organized in Chicago

CHICAGO—A group of young-adult Orthodox people have taken the initiative to stem what they regard as the unwarranted tide of disintegration of Orthodox Jewish life here, and have organized themselves into a city-wide Young People's Orthodox Jewish Council.

The Council, which recently obtained its charter, attributes much of the chaos in the local Orthodox community to the lack of an Orthodox lay body which is concerned primarily with local affairs rather than with Zionist affairs.

Although existing Orthodox organizations have many young members, a spokesman for the new group told The Post, they have more frequently expended diverse efforts towards furthering particular political and partisan causes which were not for the direct and immediate benefit of the local community.

There are, in Chicago, a powerful Hapoel Hamizrachi (religious labor Zionist) group; a small, rather insignificant Mizrahi (religious Zionist) group; a Young Israel group, which though part of a rather strong, popular nation-wide movement has had few "young" members, and is largely ineffectual; and several synagogue groups. These groups have generally pursued their particular partisan goals and have rarely co-operated on problems of general concern to the local Orthodox community.

The new Council plans an immediate program for

- the establishment and promotion of Orthodox synagogue centers;
- the establishment of a central employment bureau for Sabbath and holy day observers;
- the establishment of education facilities for Orthodox individuals who are not able to attend institutional classes.

Church Group Buys Chicago Shul

CHICAGO (WNS)—The 65-year-old Congregation Ohel Ya'akov Anshei Kovno, which recently has not been able to muster a minyan even for Sabbath services, has been sold to a church organization.

The leaders of the congregation at first were reticent to allow the premises to become a church, but faced with the alternative of abandoning the property altogether, they decided to sell, and turn the proceeds over to the Jewish National Fund for land reclamation in Israel.

It will seek members from among all the existing "partisan" groups as well as the unaffiliated who are interested in problems of broad, common concern. New groups to be organized will not necessarily be synagogue groups, but any groups of individuals who wish to form a unit and join. An all-city Orthodox youth

conference also is planned.

Other areas of Orthodox life here seen as requiring more unified effort are kashrut supervision and the role of Orthodoxy in the communally supported Jewish institutions.

The group was originated among several young people's synagogue groups on Chicago's West Side, formerly the center of Jewish life in Chicago, and, more recently, with the changing demographic pattern of the city, the waning stronghold of Chicago Orthodoxy. In addition to the various leading Orthodox Zionist groups which are centered on the West Side, the district houses the Hebrew Theological College, one of the nation's leading Orthodox rabbinical seminaries; the Jewish People's Institute, for many years the sole Jewish community center in the city and, more recently, the headquarters of the Jewish Community Centers of Chicago; a number of large, formerly-thriving Orthodox synagogues which are now empty, except during the High Holy Days, and conduct almost no year-round educational or social activities; and one Reform and one Conservative synagogue. Several synagogues already have been sold to the Negro community which has moved into the area, and it is believed that the next five years, at the latest, will see the removal of the remaining Jewish institutions and population.

ALSO SPURN 'AFFILIATION'

Memphis ZOAcraats Defy National, Will Conduct Own Israel Projects

By BERNARD SCHNIERER

National Jewish Post Correspondent

MEMPHIS, Tenn.—The Memphis District of the Zionist Organization of America (ZOA) last week passed a resolution informing the present national administration of the ZOA, as it had the previous administration, of its intention to retain full sovereignty in the selection and execution of projects for Israel, in defiance of the policy requiring all local projects to be cleared through national headquarters.

The "states' rights" resolution, which was presented by Leo Burson, member of the National Administrative Committee (NAC) and chairman of the Southeastern Regional Administrative Committee, and seconded by Abe Waldauer, past president of the District and former member of the NAC, was passed unanimously.

The resolution declared: "We deny the right of the National Zionist Organization of America to usurp the judgments, functions or prerogatives of the various local Districts."

The resolution also rejected the "affiliation" of the ZOA with the General Zionist Party in Israel, declaring: "We feel that projects should be considered on their merits, whether recommended by General Zionists in Israel or any other political party. We disapprove making the sovereign will of local Zionist Districts subject to the action of any political party in Israel."

The resolution concluded by advising the national organization that the District "will proceed independently to carry into execution any projects that may be attempted by" its Projects Committee and approved by its membership or board of directors.

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RABBI DRAZIN TELLS DIFFERENCE BETWEEN 'INTERPRETATION,' 'CHANGE'

●Editor, National Jewish Post:

In re-reading today "Jerusalem as a Religious Center" by Professor Samuel K. Mirsky, published by the Mizrahi Organization of America, I have come across the following paragraph which I believe should be of interest to Helen Cohen.

"No change is conceivable in Torah law, but interpretation is the province of an academic authoritative body. For all practical purposes, interpretation im-

plies changes and he who is not trained in legal thinking might, therefore, consider it a circumvention of Torah law, and an undermining of its foundations. A mind trained in legal thinking, however, is aware of the absurdity of such a statement.

"To illustrate this point one might refer to what is termed judge-made law. Theoretically no court can change the law. Judges are not legislators; they are bound by the law. If they were legislators, their decisions would be enactments made to apply to facts which took place before the law was passed, and one of the principles of democracy is that no law can be retroactive. Why then can the court say that this is the law of any particular case?"

"The answer is clear—judges merely discover the law, they do not create ex-post-factum law. If the judges were asked why none before them had discovered such a law if it was in existence, they would answer that the set of facts necessary to bring out the law in that particular case had not existed previously. They would say, in fact, that the law was unknown until the new facts brought it out of hiding. In reality, however, a change was made in the law, thenceforth to be quoted as a precedent influencing the law in subsequent cases. Theoretically, however, no innovation was made.

I believe that Professor Mirsky has in the above paragraph successfully given the Jewish attitude concerning the interpretation of Jewish law. His differentiation between interpretation and change is very sound. Any student of law would quickly appreciate it although for a layman these abstract concepts are rather difficult to differentiate and are often confused.

RABBI NATHAN DRAZIN
Baltimore, Md.

Questions Helen Cohen's Theology Background

●Editor, National Jewish Post

May I comment on the column written by Helen Cohen in your paper each week.

It is important that a newspaper of your stature discuss some of the theological questions troubling American Jewry. Articles written by such persons as Eliezer Whartman and Rabbi Shubert Spero present points of view that may deserve the attention of journals such as yours.

I cannot, however, understand Helen Cohen's foray into Jewish theology, custom, and ritual. Surely Mr. Whartman and other relativists will agree that Judaism is no "playground" for amateurs. I doubt very much if your columnist has ever been faced with the problem of interpreting Jewish life for an entire community or a synagogue. To merely dabble in Halakha, without assuming any responsibility for doing so, is probably an easy way to write a column. It cannot make any pretense for scholarship or leadership.

The Post does serve as an interesting journal in many respects. The presentation of divergent points of view on such matters as touched on by Helen Cohen in her column of August 29 should possibly be left in the hands of those who are in positions of scholarship and responsibility in the Jewish community.

RABBI JULIUS WEINBERG
Detroit, Mich.

DAVID LIFTS HIS VOICE IN PSALM AS GABRIEL BLOWS HIS HORN

●Editor, National Jewish Post

Your caustic and unsupported comments on the writer's editorial which appeared originally—and in full—in The Intermountain Jewish News has just come to my attention. No one, least of all myself, denies Gabriel the right to blow his horn, but the notes you sounded are so sour and devoid of fact that I want to call your readers' attention to them.

To a former member of the fourth estate, a status for which I am duly apologetic, your feeble efforts to pull out of context and print only those portions of my writing which might aid you to set up a straw man are only too apparent.

If anyone is guilty of an unrestrained and biased treatment of the real issues involved, I submit it is in the main the Anglo-Jewish Press, among which number I do not exclude The National Jewish Post. The fact that many of the Anglo-Jewish papers depend for their existence to outright subsidies or handsome handouts for publicity from Federations on the local level may explain the wild clamor on the part of this kept press in support of the Federation Line. These efforts to date have served to confuse American Jewry and to lower discussion of the issues to the level of acrimony.

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Keep in mind, also, Mr. Cohen, that the same avenues of information as are available to the pedantic theorists of the Anglo-Jewish press are open to me. And, in addition, I have had the actual experience in community work which very few editors can match. And I have examined them carefully—not as a subsidized spokesman but as an active participating community leader.

So, if you want to inform, let's have more facts and less license. And since you saw fit to reprint a portion of my editorial, I trust you will do me the courtesy and yourself the dubious pleasure of printing this reply in full.

DAVID H. STEIN
Denver, Col.

Editor's Note: Mr. Stein was not quoted out of context at all. On the contrary, he was quoted at length, almost 200 words without a break, to be exact. We are glad to note that he has been active in the Denver Jewish community, but who said he wasn't. Nor did we deny Mr. Stein the right to speak his mind; we on-

REPORT FROM HOLLYWOOD

ON MOVIES AND SOCIALISM IN ISRAEL AND BACHELORS IN L. A.

By SHIMON WINCELBERG

A SPECIAL airmail dispatch to The Morgen Journal from its Paris correspondent L. Lenerman, tells of UNESCO's signing an agreement with the Israel Government, according to which UNESCO will help Israel develop its educational film industry. Three experts will be sent to Israel for six months, at a cost of \$13,000, to co-operate with an Israel company working at Herzliya studios, the home-base of IMPS (Israel Motion Picture Studios).



WINCELBERG

Dr. James G. Heller, national president of the Labor Zionist Organization of America, wound up a strenuous five-day schedule here with an address to the organization's younger elements, in which he called for young American Jews to come settle in Israel, told that Dr. Jorge Garcia-Granados has been back in Israel four times since his U.N. mission, not merely because he liked the country, but because he is convinced that the pattern evolved by Israel is the only way his native Guatemala will ever solve its own social and economic problems.

Attempting a nutshell definition of the LZO's brand of Socialism, in reply to a question by singer Naomi Newman, he expressed his organization's complete disavowal of Marxian Socialism, and called for a form of Socialism in Israel, which would be approached gradually and by evolution, be combined with democratic safeguards and civil rights, and actually amount to a form of "social idealism."

CORRECTION: Full title of the Al Jolson short mentioned last week is "A Memorial to Al Jolson." It is part of the Ralph Staub Screen Snapshot series.

THE Bachelors' Club of Los Angeles, in co-operation with 50 Jewish clubs and organizations, will choose a Yom Kippur Ball Queen, it says in the Daily News here.

ECONOMY note: One of the scenes in "The Juggler," representing the "Interior of an Israeli administration building where displaced European refugees are being received into the new country," called for only 200 extras.

ASKS REPORTER KRONISH TO APOLOGIZE TO RABBI LELYVELD

●Editor, National Jewish Post:

The Z'ev Kronish reply that accompanied Rabbi Lelyveld's correction relative to Rabbi Frimer's appointment and Rabbi Pollack's transfer certainly was not up to the usual high standards of journalism which have always been associated with The National Jewish Post.

Rabbi Lelyveld certainly needs no defense from anyone. His reputation nation-wide in every respect is of the highest, and surely his integrity is beyond question. Therefore, I am truly amazed at what I term the sheer arrogance of your "Chief" of the New York Bureau.

For Z'ev Kronish to state that a man like Rabbi Lelyveld would distort the truth or make a forthright contradiction of facts, and for you to allow these statements of his to appear in print, is in very poor taste.

Your New York "Chief" on the one hand questions the written statement of the top official of a highly reputable national Jewish organization, and on the other hand gives credence to the biased unfounded rumor-like opinion of his so-called extremely reliable and well known sources.

Kronish should have done a little more careful checking on his sources and consulted with some of the Brooklyn B'nai B'rith Hillel officers before making his reply to Rabbi Lelyveld. Upon a real thorough investigation he would have had the real full true story which is more in keeping with Rabbi Lelyveld's correction rather than the unfounded ru-

mors or personal unofficial opinions that he allowed himself to be influenced by.

Good journalism and honest reporting of all the facts, rather than just a few, will result in clearer and more sober reflection which I think should cause Mr. Kronish to realize he is in error and that an apology to Rabbi Lelyveld would be in order.

HARRY JAY TREU
New York

Orthodox Rabbi Tells His Hillel Experiences

●Editor National Jewish Post

I would like to set the record straight concerning the professional affiliation of Orthodox rabbis with the Hillel program in the New York City Colleges, concerning which you published an article on August 15th and a response to Rabbi Lelyveld's letter on September 5th.

I served as Hillel Counsellor at Hunter College in the Bronx for the 1951-52 academic year and I am continuing to direct the Hillel program at the College this year. As to my credentials as an Orthodox Rabbi—I am a graduate of Yeshiva College, was ordained at the Rabbi Yitzhak Elhanan Theological Seminary, and I am a member of the Executive Committee of the Rabbinical Council of America.

I might further add that my relationships with the administrators of the national Hillel program have always been most cordial and satisfactory.

RABBI ISRAEL MILLER
Bronx, N. Y.

Plant Olive Trees

HAMBURG, Germany—The "Peace with Israel" movement here sent \$7,000 to the Jewish National Fund with instructions to use the sum for planting olive trees in Israel.

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WOMEN'S VIEWPOINT

HOW TO 'CONFIRM' YOUNG PEOPLE INTO, NOT AWAY FROM, JEWISH LIFE

By HELEN COHEN

A synagogue life awakens from its summer lethargy, I'd like to make an observation.

We have had an opportunity, over the past few years, to observe the young people at children's services, and while on the whole their attendance and attitude are most heartening, one thing has disturbed me.

No, I am not bothered by the fact that the attendance is supposed to be compulsory and that they are checked at Sunday school the next day for their Sabbath attendance. I think that is a good ruling. Parents haven't taken it upon themselves to see that their children go on Saturday, so it is left to the synagogue.



HELEN COHEN

WHAT DOES CONCERN ME is that after so much effort has been made to instill the habit of setting aside Saturday morning to worship, and to making the services themselves as meaningful as possible to the young; that as soon as those children have been confirmed and are no longer under the jurisdiction of the Sunday School, their faces are missing from the Saturday morning line-up.

We need our teenagers as much as we need our other groups. And we feel that the best approach is not to their parents, but to themselves. The young people prefer the company of their own age group.

Why not have the graduating class each year select two or even one Sabbath each month for a regular reunion at services? They could select someone to send the other members a notice each month. Even hold an annual meeting under the auspices of the rabbi or educational director to make plans or note progress. Also, the graduates could join together with graduates of other years to form a larger alumni group that would function, say, until they married, and then have a married couples' group take over from there.

★ ★ ★

PEOPLE are always saying to me about my six—won't it be wonderful when they are grown, won't you have a fine family? I can't understand that. Of course one of the pleasures of life is anticipating the time ahead as the little ones progress toward adulthood, and I admit raising children isn't always a bowl of cherries, but I'm savoring every drop of joy from my progeny right now.

FROM THE time our thirteen year old asked his two-year-old

brother if he wanted to take a walk and mister two-year-old trustingly tucked his hand in his brother's as they went down the street.

The day our ten-year-old daughter condescended to ask

her six-year-old sister to go to the movies with her and they set off happily together.

The opening morning of school when the four biggest came down stairs spanking clean and pressed and ready for another year of learning.

Friday night as we sit around the candle-lit table, all eight of us.

And the baby. (I mean each each time we have a wee one in the house.) I not only enjoy myself, but it is extra pleasure watching the older children as they play and laugh and cavort with her.

No sir, I'm not waiting for them to grow up.

★ ★ ★

EVALUATING this past summer's camping practices, we hear criticism of the custom of girls wearing shorts at Sabbath services (by Rabbi Selig Auerbach, Superior, Wisconsin). Do you agree with him when he writes:

"... All our Jewish camps want the girls to appear on Friday night and Shabbat, even to services, in white shorts. They frown on wearing dresses.

"ON THE other hand, I have been several times to Christian camps, sent by the Jewish Chautauqua Society as the Jewish faculty member. There nobody would dare come to Sunday services in shorts. The girls wear dresses, and the boys, at least a decent shirt and tie, mostly also a jacket.

"I can find nothing glamorous in shorts at a religious service, even if this supposedly is in imitation of Israeli k'vutzot. And I also know that many of our Jewish girls would prefer to wear dresses. In the non-Jewish camps the girls do this every evening, and they look so much better. Imitation of Israeli custom is fine and good, if it fits into our pattern of life here and if the customs are good per se.

"I AM SURE that in the religious k'vutzot in Israel girls do not appear at services in shorts and tops."

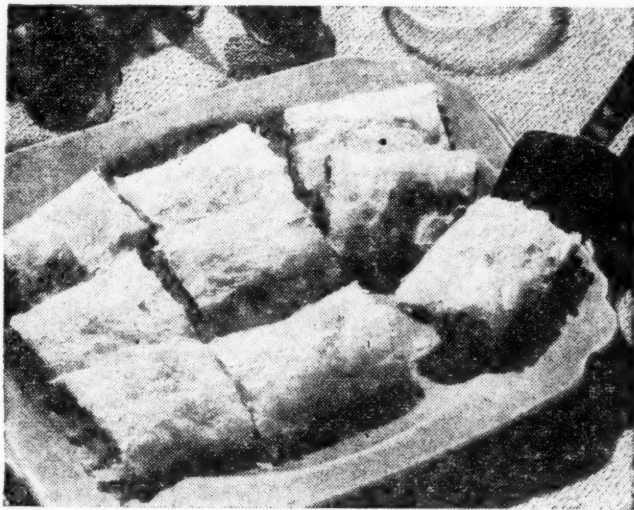
Negro Choristers to Sing in Israel
NEW YORK—The Fisk Jubilee Singers, one of America's leading choral groups, left last week on a six-month tour that will take them to Europe, North

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

THIS week again we yield to the Manischewitz Recipe booklet for the High Holy Days, and select from it a menu for hot kasha strudel over which your family will lick their fingers. Copies of the booklet may be obtained from your local Jewish butcher shop or delicatessen or by writing to The B. Manischewitz Company, 143 Bay St., Jersey City, N. J.

HOT KASHA STRUDEL



Fillings

- | | |
|-------------------------------|---|
| 1 can Manischewitz Kasha Soup | 1/4 cup Manischewitz Matzo Meal |
| 1 whole egg plus 1 egg yolk | Mix ingredients together in order given |
| 1 teaspoon Manifat | |

Dough

- | | |
|-------------------------|----------------------------------|
| 1 1/4 cups flour sifted | 1/2 cup lukewarm water |
| 1/2 teaspoon salt | 2 tablespoons bread crumbs |
| 1 egg white | 2 tablespoons melted chicken fat |

Place flour and salt in a deep bowl. Form a well in center and add egg white and water. Blend into a dough with fork. Turn out dough lightly onto floured board and pound with palm of hand until it no longer clings to hand. Roll out to size of large dinner plate, place on floured plate, cover with large mixing bowl and let stand for about 40 minutes while you prepare filling.

Cover kitchen table with smooth clean cloth and sprinkle lightly with flour. Place dough in center. Place floured hands under dough and stretch evenly from center towards outer edges all around the table. Stretch carefully until paper thin. Trim off thick edges.

Sprinkle dough lightly, first with bread crumbs, then with melted chicken fat. Spread filling on dough in a row along length of table. Lift dough up and over filling. Sprinkle that part of dough with a few drops of melted chicken fat, then roll up strudel completely by raising cloth at edge to help roll. With sharp knife cut into 3-inch lengths. Brush tops lightly with fat and bake in a greased pan in moderate oven (about 350 degrees F.) for about 30 minutes or until light golden brown. Serve hot with broiled poultry. Serves 6.

Africa and Israel. The Negro group will be in Israel from December 18 to January 8, when they will give 20 concerts to help raise funds for the construction of public auditoriums.

Basle Synagogue Damaged

BASLE, Switzerland — Police are searching for a young vandal who smashed nine stained-glass windows at the synagogue here, as he shouted: "Juif!"

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Responsibilities of Newspapers in Anti-Israel Bias

WHAT the state of Israel does will always evoke a response pro and con from the general public, and it is to be expected that some if not much of that reaction will be critical.

This being so, it also can be expected that this critical judgement of what Israel does will be mature and responsible; if not, then it must be characterized as propaganda, with all its potentiality for mischief and harm, and those who pass it on cannot escape their responsibility.

When The Indianapolis Star in the leading letter in "The People Speaks" section printed a letter from Charles J. Lynn, which on the surface was nothing but a thinly-disguised propaganda against Israel, it departed from standards of good journalism.

Mr. Lynn, who asserts that The Star printed the letter without authorization, and that it was part of a batch of material which, as was his wont, he sent to the editors of the paper for their personal information, is a responsible member of the community.

"I have a friend who has written me from Palestine," the letter opens, "telling me something of the plight of the refugees and the non-refugees (non-Jewish) there and I thought this would be of some interest."

The question arises, therefore, where the introduction to the letter was composed. Could it have been in the editorial department of The Indianapolis Star?

Then, for a few hundred words, continues a very sly, although at some points, perhaps deliberately, disjointed attack on Israel. The charges are ridiculous.

But the innuendoes are not merely directed at Israel. They are aimed at the present administration.

The closing sentence reads: "I hope we may look for a more humane foreign policy after the election."

"Some (Arabs) are near enough to recognize their own dresses on Jewish women," reports the letter from Mr. Lynn's anonymous friend.

This is palpable and transparent propaganda. It hardly deserves the reply that Jewish women do not wear Arab dresses or that one cannot look from the Old City of Jerusalem, which is the area the letter purports to be concerned

about, to the new city.

The letter glibly makes the assertion that the Jews "chased" the Arabs out of Israel, very conveniently forgetting to mention that it was the Arabs who, in defiance of the UN partition decision, launched a vicious attack on the Jews. What fearful slaughter would have eventuated if the small army of the Israelis had not beaten off the invaders from six outside Arab nations, is of no concern either to the letter-writer. Nor does the writer mention those Arabs who chose not to heed the promises of limitless booty when the Jews had been driven off and killed, but who chose rather to cast their fortune with their Jewish neighbors. That these Arabs, numbering almost 200,000, are still there, prosperous and living at a standard higher than that of any Arabs in the Near East, is something else the letter-writer for some unknown reason fails to note.

But if the letter fails to remark on the Arabs' refusal to abide by the UN decision on partition, it does not fail to make all it can out of the question of Internationalization of Jerusalem.

This is not the place to go into the question, although it must be obvious even to The Star that all members of all faiths have had completely free access to any religious shrines, not only in Jerusalem but anywhere in Israel; that new Jerusalem is a thriving all-Jewish city, built and inhabited by Jews, which should by every criterion be a part of Israel, and that there is nothing to be gained by Internationalization, unless, as in the case of the anonymous letter-writer, the making of propaganda against Israel.

As a free state, Israel's actions are always open to public inspection. It is to be hoped that the direction the new state takes will be one that meets with approval by the people of the United States whose support so freely given has been so important to the welfare of that new state. But if such should not be the case, then Israel must bear the brunt of the criticism for what she does.

But when criticism is dishonest, that is something else again, and if only as a matter of fair play, newspapers have an obligation to eschew propaganda, whether as thinly-disguised and as vicious as the letter under discussion, or more subtle and therefore not so easily detected.

The Future of The Kibbutz

IN ALL the studies of the decline of the kibbutz movement in Israel, the inevitable conclusion is reached that the movement as it was once known is doomed to disappear.

Such are the findings, too, of Prof. Samuel Koenig, of Brooklyn College, who made a year-long study of the kibbutz movement, as reported in an interview with Jewish Post reporter Ben Gallob.

As a social scientist, Prof. Koenig recorded in a scientific study all the changes from the pristine kibbutz of the past, which now almost no longer exists, to the present day vintage, which has adopted many of the practices and even luxuries of the "dissolute" capitalistic society.

What has happened is not only change in the original form and content and idealism of the kibbutz, but also a change in the status of the kibbutz in Israel society and economy. Where once the kibbutz dominated and set the pattern for Israel life, today, by the inexorable trend of events, the kibbutz has been forced to occupy a new place in the scale of Israel living. It no longer shares the spotlight, and is in a sense submerged.

But the values of the kibbutz movement are necessary values, and possibly a new shift in em-

phasis could bring the kibbutz back to a position of significance in Israel life.

The kibbutzim were once the bulwark of the Zionist movement. Their contribution to the development of the new state was such that the kibbutz was the shining ideal of every Israel youth.

Today, under new conditions, the kibbutz has been relegated to a position which is less than glamorous.

The present industrial stage of Israel development will further depress the position of the kibbutz.

But that does not mean that the kibbutzim will not some day in the near future regain their position of glory. As Israel develops spiritually and economically, the emphasis on material benefits will be less urgent and the contributions of kibbutz life may once again become dominant.

In other words, the present low stage of the movement may be the nadir of the pendulum swing, which in due time will move kibbutzim up again, if not to its former high point, at least to a more prominent place in Israel life than it occupies today. We are inclined to believe that the kibbutz movement will thrive again in Israel, and as long as Israel exists, so will the kibbutz.

THE EDITOR'S CHAIR

IN ISRAEL, we did a lot of traveling with M. Z. Frank, and wherever we went he would always have to admonish me, and finally with some degree of heat: "Don't practice your Hebrew on him!"

For it became obvious to me, almost from the moment we deplaned, that if I wanted to know Israel and really understand her people, I would have to become proficient in Hebrew.

Now I got my Hebrew education just like you did. I was the bad boy of the Hebrew school—I started to say of my choice, but obviously I did not choose to attend any Hebrew school. So I was the terror of the Louisville Hebrew School, and learned just about as much Hebrew as you did.

I PUT in a good many hours, but what was imported to me was very little.

When I became serious about wanting to know Hebrew, and thought in terms of attending a course for adults in Hebrew, I was not able to find time. This led me to study Hebrew during those moments at synagogue when the long prayers were being read and when the Tora was being recited.

So when I got to Israel, I knew very little Hebrew—no conversational Hebrew and a vocabulary which consisted mostly of words used in prayer.

AFTER a few days of diligent application, I was able to listen to someone talk in Hebrew and not get the impression of a gibberish. I could pick apart the words. I didn't know completely what was being said, of course, but here and there I'd find a word whose root I knew, and this was no mean accomplishment. It was my first hesitant step, albeit to me an important one.

From then on I made myself obnoxious, as the opening sentence about M. Z. Frank will tell you. I had to learn Hebrew, and by the time I left Israel, sixteen days later, I had made a good deal of progress.

I made a bargain with our guide, Binyamin Levy, who was slightly injured in the War of Liberation, and whose job it was to transport the visitors whom the Bond office thought were important enough all around Israel in a 7-passenger Chrysler.

Binyamin would explain Hebrew for me: I did the same for English for him.

SINCE returning home, I have tried to do a little reading in Hebrew, and hope this winter to either enroll in or organize a Hebrew class, so that when I go back to Israel after the first of the year, I will be beginning to know the language. The two older boys returned recently from Camp Flambeau, where they studied Hebrew, and now at table we can ask for most of the foods in Hebrew, which is an accomplishment.

This chair got its inspiration from a press release of the Jewish Agency for Palestine announcing the first course in Hebrew for American tourists. These Hebrew courses are called under the name of "ulpan." You retire to a spot somewhere in Israel, where for five months (there are ulpanim that last for a year too) you study and talk and learn Hebrew. Previous ulpanim have been for newcomers who settled in Israel, particularly professional people who needed a good command of the language for their everyday work. These ulpanim have been highly successful.

But the new ones are novel. This one is at Nahariya, which is a resort town, and runs from

Oct. 1, for five months. The total cost is only \$300, which includes room, board and guided tours.

ANOTHER newly announced ulpan, and one which it seems to me might have a wide appeal, is the one starting at the same time at Ma'ale Hahamisha, a collective settlement near Jerusalem. Here you study half a day, and work half a day. The announcement read: "Participants study for half a day and then work at various jobs around the settlement in order to meet their expenses. They receive small toilet articles and some spending money and have sufficient time off for tours of the country."

In Haifa at an evening at the home of Dora Simchonit, who is in charge of the Haifa museum, we were introduced to a young lady who had come to Israel some two years ago. To us her Hebrew seemed perfect. She was a social worker and had been at the head of a Jewish school of some kind in England, perhaps an orphanage—I don't recall specifically. She had registered for an "ulpan" course. Obviously she wanted to perfect her Hebrew so that she would be on an equal basis with others in the intellectual circles in which she participated.

"THE ULPAN programs," continues the Jewish Agency announcement, "were inaugurated in 1949 by the Jewish Agency's Absorption Department and the Israel Ministry of Education for the benefit of immigrant professionals and technicians who had to learn Hebrew speedily and well in order to continue their careers in Israel."

And so it is.

If any of you are interested, you write for registration forms to the Aliyah Department of the Jewish Agency for Palestine, 16 E. 66th St., New York, 21.

Young Israel Teaches Jewish Kitchening

NEW YORK — A course in "The Jewish Kitchen" will be offered for the first time by the Young Israel Institute for Jewish Studies here, beginning the week of Oct. 13.

Taught by Elenor Gordon, contact dietitian at Francis DeLafield Hospital, and sponsored by the B. Manischewitz Co., the course is designed for young Jewish women about to be married or recently married, the school catalogue states.

Lectures will be given on the background of Jewish food customs, preparation of meals for the Sabbath and Jewish festivals, the family customs and menus. Food budgeting and special diets in the kosher kitchen are among the topics to be discussed.

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Calendar

Yom Kippur	Sept. 29
Sukkot	Oct. 4-5
Sh'mini Atzeret	Oct. 11
Simhat Tora	Oct. 13
Hanuka	Dec. 13-20
Asara b'Tevet	Dec. 28
Tu b'Shvat	Jan. 31

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On the Disadvantages of the Israeli Form of Choosing Governments

By M. Z. FRANK

By the time this column appears in print, Ben-Gurion may have made a deal with the General Zionists to take them into the Cabinet. More likely the negotiations leading to such a deal will still be in progress.

B. G. heads a party which has not rolled up any clear majority in the elections. Mapai probably would get some 80 or 90 percent of the total seats in the Knesset if candidates in Israel were elected by electoral districts, as in the USA, in England or in Canada. (In the average district there would be at least six or seven candidates, with the Mapai man pulling about 40 percent of the total vote).



FRANK

But elections in Israel are not by districts, but by "lists" or "tickets"—by Proportional Representation. Most Israel citizens who have had any previous experience in elections, either in their countries of origin or in the Zionist Organization, are used to that system.

THIS SYSTEM HAS its advantages, in that it gives a chance to every shade of opinion to be represented and in that it prevents violent swings from Right to

Left. Its disadvantages are, first, that there is no direct contact between the candidate and the voter, and the former is dependent on the party leaders and party secretary; second, that no party can hope to have a clear majority and take full responsibility for the government of the country; third, that it encourages a multiplicity of parties.

Under the present system, when the returns are in, Mapai finds itself short of a majority, and must look for partners. Naturally, B. G., like any politician anywhere, would rather have a weaker partner than a strong one. That is why he repeatedly formed alliances with the Religious Bloc. But he has always kept the door open for the General Zionists.

Last year, after the election, the negotiations between Mapai and the General Zionists lasted for seven weeks. I think most Mapai people were in favor of a coalition with the General Zionists. At least I know that the branch in Haifa and Mayor Abba Khoushy were for it. B. G. was non-committal. Golda Meyerson pressed against it. At the last moment, the Central Committee of Mapai, by a slim majority, voted against further negotiations with the General Zionists.

THE PROGRESSIVES then refused to enter the coalition with Mapai, because they felt that the national emergency called for a wider alliance, and that the reasons advanced by Mapai for breaking off negotiations

with the G.Z. were inadequate. Several attempts made so far to bring the Progressives back into the coalition without the G.Z. failed. Only if the Progressives think that the General Zionists make unreasonable demands will they enter the coalition without the G.Z.

Now that the Agudat Israel, under pressure from its leaders in London, withdrew from the Government, B. G. has resumed negotiations with the G.Z. The invitation to Irving Miller may be part of a plan to create a favorable climate for a coalition.

To give in to Agudat Israel now would mean accepting dictation from Harry Goodman in London. Here, a principle is involved on which B. G. or any Premier worth his salt cannot afford to compromise.

ON THE OTHER HAND, last year there was some fear that a Mapai alliance with the bourgeois might add strength to the Leftist Mapam. In the past year, Mapam has begun to disintegrate, and the danger of its drawing strength away from Mapai seems negligible.

Under the circumstances, Israel has had a remarkably stable government in the past year. The blessings of a coalition appear doubtful to this writer, who would rather see in Israel a healthy Opposition party getting ready to take over full responsibility for the Government when the time comes.

But a coalition seems to be in the cards, this time.

DR. BORIS STERN THREATENS TO QUIT Israel Stevedores Ignore UN Expert's Efficiency Suggestions

HAIFA—An American labor efficiency expert serving as an adviser to the Israel Government on Haifa port operations sharply criticized last week all the parties involved in the operations for having failed to act on any of his suggestions.

Dr. Boris Stern, who has been working here since June under the auspices of the United Nations, rapped all the parties concerned for continuing their wasteful, undemocratic management of port activities. The Jerusalem Post reported.

BAD ALL AROUND

"It is neither good democracy, nor good unionism, nor is it beneficial for the port," said Dr. Stern, referring to the rejection by the Port Workers' Union, a constituent of Histadrut (Israel's Mapai-dominated federation of labor), of his proposal that the 1,400 permanent port workers give up two of their 26 work days to enable 2,800 work days to be turned over to the 140 unemployed class B and C workers. He had suggested a plebiscite among the workers on his proposal, because, he felt, the work-

ers appreciated their own interests better.

He also scored the Port Management, the Port Workers' Union and the three contracting companies for having failed to make any attempt to carry out their agreement to streamline port activities. Under the agreement, which representatives of the three groups signed three months ago when Dr. Stern first came here, the three companies were to have amalgamated; two work shifts were to have been introduced, in which the men were to work on rotation to insure equality; and permanent work gangs were to have been organized.

'A SHAME'

"If the Israel Government, the Histadrut Executive and the Haifa Labor Council want me to continue," Dr. Stern declared, "the Port Workers' Union must be reorganized. There must be one workers' committee instead of five, and there should be only one class of worker instead of four or five.

"These class differences are a shame for Israel and for Histadrut," he said.

Recovers from Polio.

SIOUX CITY, Ia.—Ralph Segalman, executive director of the Jewish Federation of Sioux City, has returned to work following his recovery from an attack of non-paralytic polio.

The five surviving delegates to the First Zionist Congress in Basle in 1897 are: Dr. David Farbstein, Zurich, Switzerland, 84; Dr. Isidor Schalit, Jerusalem, 82; Dr. Mayer Ebner, Tel Aviv, 80; Professor Joseph Klausner, Jerusalem, 78, and Joseph Mirkin, London, England, 77.

Nutrition Advisors Feel Work Is Useless

JERUSALEM—A number of doctors on the Nutrition Council, which advises the Ministry of Commerce on food problems, have indicated they will refuse to serve on the new Council to be constituted for the new year, claiming that so few of their recommendations have been implemented that the Council is serving no purpose.

The Council was set up to advise the Government on how best to use the limited food supplies available towards meeting the minimum nutrition requirements of the nation.

Neo-Nazi Paper Seized

VIENNA—The Public Prosecutor confiscated the last issue and brought charges of "public incitement" against the publishers of the "Oesterreicher Beobachter," neo-Nazi paper.

Mapai Resumes Active Role in World Socialism

TEL AVIV—The Mapai Council voted 163-32 last week to resume an active role in the Socialist International.

Israel's Labor Party, whose leader is Prime Minister Ben-Gurion, had been inactive in the International since May, 1950, when West Germany was admitted to the body.

Among those who favored the move, regarding the German issue as "irrelevant," were Foreign Minister Moshe Sharett and Minister without Portfolio Pinhas Lavon. Leader of the opposition was Berl Locker, chairman of the Jewish Agency Executive, who noted that many German Social-Democrats are known to have collaborated with the Nazis.

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ADL, AJCOMMITTEE CHARGE NCRAC SEEKS DICTATORSHIP

NEW YORK—The American Jewish Committee and the Anti Defamation League of B'nai B'rith this week officially withdrew from the National Community Relations Advisory Council over the latter body's adoption of the plan to centralize Jewish Community relations work in the United States.

Attacking the action of the NCRAC plenum, the Committee asserted that "the resolution adopted there purporting to be a compromise was no compromise, because it continues to advance the same propositions for centralizing authority which we had been steadfastly rejecting."

The Committee charged that the resolution "means that no longer could individual American Jews have the determining voice over the policies and purposes of the organizations of their choice."

CALLS PLAN 'VIOLATION'

Frank Goldman, president of B'nai B'rith, in announcing the ADL's withdrawal, declared that the NCRAC plan would "fragmentize and dismember the ADL and the Committee, the two agencies with the longest and greatest records of service in community relations work, dismantling their effective organizations in an experimental effort to build a new agency."

The plan adopted by the

NCRAC at its Atlantic City plenum (NJP, Sept. 12, 1952), asserted Goldman, "would (give it) central control of the entire field of community relations work in violation of the voluntary character of Jewish community life."

'POWER GRAB'

Goldman charged that the move to subvert the principle of "voluntarism" in community relations work has long been afoot.

Terming the Atlantic City move a "power grab," he stated:

"Of recent years, there has been a movement in the Advisory Council to impose upon its membership a structure entirely different (from the Council's original) purpose and function."

"Not content with implementing its original objectives (to advise and to co-ordinate), and with little or no thought of the need to preserve and develop the well-established instrumentalities, a Council, not to advise but to determine, not to co-ordinate

bu to control, was contemplated."

The Committee statement similarly charged "increasing efforts during the past eight years to transform NCRAC's basic pattern from voluntarism to mandatory procedures."

DEFINES ISSUE

"The issue," declared the Committee, "is whether each agency shall be placed in a position where it can be forced to abandon its program and forsake its responsibility to its members and be subordinated to a central authority which shall purport to be the single voice of American Jewry."

"We cannot compromise on

this issue of compulsion versus voluntarism," the Committee affirmed.



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Anti-Semitic Toughs Attack Sailor, Friends

CHICAGO—A sailor home on leave for Rosh Hashana, and two Jewish companions were beaten severely Sunday night by three toughs shouting anti-Semitic epithets. They were attacked in the Hyde Park area, after leaving a movie theater.

Sailor Maurice Davis, 21, overseas veteran and nephew of Alderman Abraham Cohen, suffered a dislocated shoulder, and was moved Tuesday to Great Lakes Naval Hospital. Donald Cohen, 22, an Air Force veteran, received a possible skull fracture. Erwin Cadden, 21, was released after treatment.

Because assailants also were beaten, police asked hospitals to be on the lookout for young men seeking treatment.

Boy Plunges to Death From Shul Window

CHICAGO—A two-year-old boy was fatally injured Saturday, the first day of Rosh Hashana, when he accidentally pushed open a window in the women's gallery of the First Romanian Congrega-

Temple Fixes Tomb Of First U.S. Rabbi

ST. LOUIS, Mo.—Rabbi Ferdinand Isserman has sent a contribution from members of his Temple Israel to repair the broken tombstone of Rabbi Haim Isaac Carigal, the first rabbi to have served as a spiritual leader in the U.S., who is buried in Barbados, West Indies.

Rabbi Carigal, a Palestinian, had served the Newport, R.I., synagogue in 1773, when he came to America to seek funds for the Palestine Jewish community.

Rabbi Isserman visited the West Indies last summer as a member of the expedition sent out by the American Jewish Archives of the Hebrew Union College—Jewish Institute of Religion.

tion and plunged three storeys to the stone landing at the entrance of the synagogue.

A congregant stopped a passing car, in which the boy was rushed to the hospital where he died several hours later.

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